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169.
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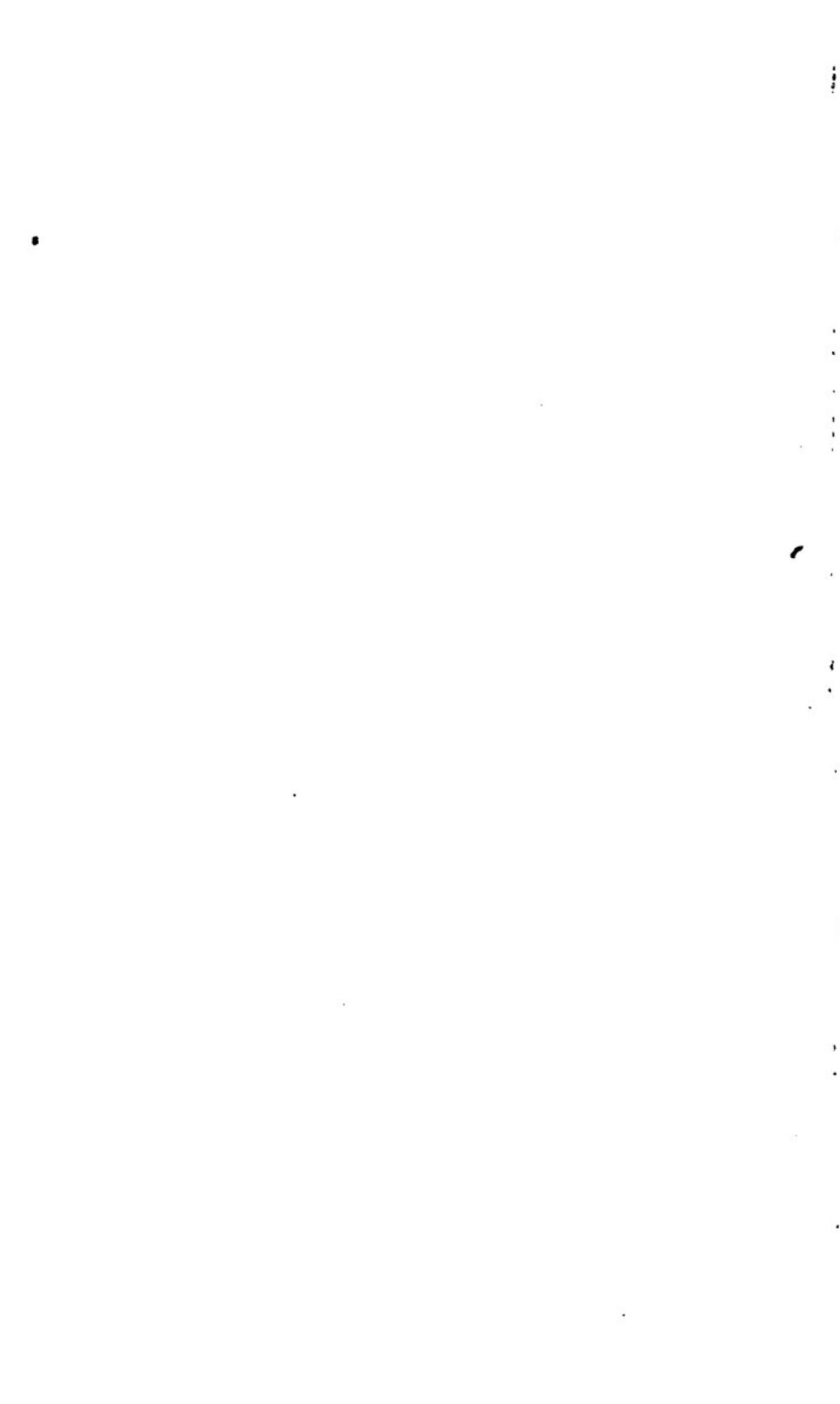
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At the house to New Haven

Miss Weston & Mr. Weston



Bible. N.T. English. Authorized. THE

NEW TESTAMENT

OF

**OUR LORD AND SAVIOUR
JESUS CHRIST.**

WITH AN

INTRODUCTION

GIVING AN ACCOUNT OF

JEWISH AND OTHER SECTS;

WITH

NOTES

ILLUSTRATING OBSCURE PASSAGES

AND EXPLAINING

OBsolete WORDS AND PHRASES;

FOR THE USE OF

SCHOOLS, ACADEMIES, AND PRIVATE FAMILIES.

BY J. A. CUMMINGS,

AUTHOR OF ANCIENT AND MODERN GEOGRAPHY.

BOSTON :

PUBLISHED AND SOLD BY CUMMINGS AND HILLIARD,
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OCT 7 - 1907

District of Massachusetts, to wit:

DISTRICT CLERK'S OFFICE.

Be it remembered, that on the sixteenth day of December, A. D. 1813, and in the thirty eighth year of the independence of the United States of America, J. A. CUMMINGS of the said district has deposited in this office the title of a book, the right whereof he claims as author, in the words following, to wit:—"The New Testament of our Lord and Saviour Jesus Christ. With an Introduction giving an account of Jewish and other sects; with Notes illustrating obscure passages, and explaining obsolete words and phrases; for the use of schools, academies, and private families. By J. A. CUMMINGS, author of ancient and modern geography."

In conformity to an act of the congress of the United States, entitled, "An act for the encouragement of learning, by securing the copies of maps, charts, and books to the authors and proprietors of such copies, during the times therein mentioned;" and also to an act entitled, "An act supplementary to an act, entitled, an act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned; and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

W. S. SHAW, Clerk of the district
of Massachusetts.

Gift
to the

58,837

Library of Andover
Theological Seminary
from

Mrs Sarah Rogers.

(Received October 7, 1907.)

Preface.

It is much to be lamented, that the New Testament is not more generally used in our schools. There is no book better adapted to the improvement of youth. The style, for the most part, is plain and easy; and there is almost every variety in its composition; simple narrative, interesting and judicious parables, strong and convincing reasoning, and the most ardent and persuasive eloquence; and the subjects, of which it treats, are the most important, that the imagination can conceive; no less than life, death, and eternity; the knowledge and love of God, and the redemption and salvation of man.

It is said, children, who take their first lessons from the Bible, generally read with a disagreeable tone. If this be true, it is not to be attributed to the Bible, but to those employed to teach from it. No composition is better suited to form correct habits of reading, and to correct bad ones. Much of the New Testament approaches near to simple dialogue, in which the sentences are short, and the transition from one speaker to another, is frequent and abrupt.

The interest of the narratives no one will question. What child can read the history of our Saviour without wishing to read it again and again, hoping on every perusal, that the scene of his sorrows and death may be reversed, and that the innocent sufferer may escape from the hands of his relentless persecutors? What child can read the parable of the prodigal, without dropping a tear at the affectionate embrace of the father and son? And who can read

the reasoning and eloquence of St. Paul, without trembling with Felix, and being almost persuaded with him to become a Christian? Who can read and reflect on the sublime truths of Christianity—man estranged by sin from his Maker, and under sentence of death—God manifest in the flesh, and through the merits and death of Jesus Christ, offering pardon—the assurance of a resurrection—the general judgment—the award of the wicked to everlasting punishment, and of the righteous to the favour and enjoyment of God—who can read and reflect on these truths without feeling that concern in them, which will restrain from sin, and excite obedience, and the fear and love of God?

It may be said, these subjects are above the apprehension of children. This objection, if true, would prove too much; that the Scriptures are unfit for the perusal even of men; for who can fully understand the mysteries of godliness? But enough is intelligible for our instruction in righteousness, and for our salvation, if we read with a humble and teachable disposition, yield a ready and sincere obedience to the truth, and repose all our hopes on the merits and mediation of Jesus Christ; and we can never begin too early to learn the doctrines of life, and the terms of our acceptance with God.

There is reason to fear, that children left to grow up in ignorance of the sacred Scriptures, rarely feel a disposition to commence the study of them in maturer years, when the follies and cares of life engross attention and fill the mind; and there is reason to believe, that the scriptures, in proportion as children are taught them, will have a corresponding influence on their future lives. We all know that the Spirit of God is necessary to renew the heart and form the Christian; but we are assured this divine aid will accompany every sincere, though humble exertion.

That many things in the sacred volume are hard to be understood, is readily granted; but that many of these are

so, is in a great measure owing to words and phrases becoming obscure by the improvement of our own language, since the Bible was translated, and to our ignorance of the manners and customs of the age, in which it was written. To remove in some measure these obscurities, and thus render the Scriptures more suitable for the use of schools, and for the instruction of private families, is the object of this edition of the New Testament; in which are given a concise account of the Jewish and other sects, the moral state of the heathen world at the time our Saviour visited it, prefatory remarks to each book and epistle, and short notes and illustrations. At the end are subjoined tables of the offices and conditions of men, of weights and measures, and the pronunciation and accent of difficult words according to the best authorities.

In executing this work the following authors have been consulted, and their language freely used, viz. Clarke and Pyle, Doddridge, Campbell, Macknight, Porteus, Scott, Adams, Percy, &c.

It is not presumed this work will meet the approbation of all. Some will wish more had been done, others will regret there is so much. The design is to benefit common readers, not the learned and critical; and should some obscure passages be left unnoticed, it should be remembered, that no comment is better, than a doubtful exposition.

It is recommended that parents and teachers require their children and pupils to commit the notes, especially the short ones, to memory, and to study the Jewish and other sects so as to give a correct account of them.

Should this attempt to render the New Testament more intelligible and useful to children and common readers, prove successful, it will more than compensate for all the time and labour in the execution.

INTRODUCTION.

Of the Jewish and other sects mentioned or alluded to in the New Testament.

THE word *sect* signifies a *party*, which is distinguished by some particular *tenets*, or articles of belief.

There was among the Jews in the time of our Saviour a variety of sects ; but the principal were the *Pharisees*, the *Sadducees*, and the *Essenees*. The *Scribes*, though not a distinct sect, yet from being so often mentioned in the New Testament, deserve to be noticed.

Beside these there were other sects of less importance ; as the *Herodians*, the *Gaulonites*, and the *Nazarenes* of Jewish origin ; the *Gnostics*, the *Nicolaitans*, the *Cerinthians*, &c. whose opinions were composed of the extravagant conjectures of heathen philosophers and Christian heresies.

The sect of the *Pharisees* arose about one hundred and fifty years before our Saviour. They believed the immortality of the soul, the resurrection and future reward of the righteous, whom they supposed to be Jews only ; but that there was no resurrection of the wicked, though their souls at death passed immediately into punishment. But what most distinguished the *Pharisees* was, a superstitious attachment to peculiarities of dress, food, and religious ceremonies. They affected a most profound regard to the law of God, and the sacred books ; but they explained away their meaning, so as to make them conform to the *traditions* of the *elders* or *ancients*. This incumbered their religion with innumerable trifling forms and observances, such as frequent washings, fastings, praying aloud in the most public turnings or corners of the streets, an affected gravity of dress, gesture, and mortified looks, scrupulous tithings of all manner of herbs, their building the tombs of the prophets, to make themselves appear more righteous than their fathers, who killed them ; and their over scrupulous observance of the Sabbath, even to the exclusion of works of charity and mercy. All these our Saviour told them they did to be seen of men ; while under the cloak of religion, they were in reality most notorious hypocrites, guilty of cruelty, injustice, oppression, extortion, and all manner of

wickedness. The Pharisees, as well as all the other Jewish sects, expected in the Messiah, only a mighty, temporal prince, who should deliver them from the dominion of the Romans, and exalt the Jewish nation above all others in power, splendour, and magnificence. Of course they despised the Saviour's humble appearance, rejected his claim to Messiahship, closed their ears against his mild and heavenly instructions, and persecuted him with malice even to the cross, a death most disgraceful and ignominious. They considered themselves too sacred for intercourse with others, and separated themselves from Pagans, and from all Jews, who did not comply with their peculiarities. Hence probably the *name* of their sect from the Hebrew word *Pharash*, which signifies to divide or separate.

The *Sadducees* derived their name from one Sadoc, the founder of their sect, who lived about two hundred and sixty or seventy years before Christ. They believed that God was the only immaterial or spiritual being in the universe; that besides him, there was neither angel nor spirit. Unlike the Pharisees, they rejected all tradition, and adhered strictly to the literal expression of the sacred books, especially the *Pentateuch*, or the five books of Moses. They believed there would be no resurrection of the dead, nor any future state of rewards and punishments, and that death put a final period to human existence. Hence, as might be expected from such sentiments, they gave themselves up to the indulgence of pleasure, and every species of licentiousness. Of course the pure doctrines and example of our Saviour offended them, and his cutting reproofs fell upon them with such severity, that they united with their bitter enemies, the Pharisees, in pursuing him to death.

The *Essenees*, who seem to have been only a party of rigid Pharisees, had their rise one or two centuries before the Christian era. They believed the immortality of the soul, the existence of angels, and a future state of rewards and punishments, which they supposed extended only to the soul, considering the body, a mass of malignant matter, the prison-house of the immortal spirit. They believed every thing ordered by an eternal fatality, or chain of causes. They disallowed oaths, except on admission of new members into their society, when they were solemnly imposed, and held most sacred. They paid the highest regard to the moral precepts of the law, but neglected the ceremonial, except what regarded bodily cleanliness, making an annual

present to the temple at Jerusalem, and the observation of the Sabbath, which was so strict, that they would scarcely move an article about them, or even attend to the calls of nature. They were sober, abstemious, and peaceable ; they fasted much, despised riches and finery, and wore out their clothes before they changed them. They lived quietly, and without noise ; some of them retiring to solitary places, where, like the Roman monks, they devoted themselves to a contemplative life, while others cultivated the earth for support. They rejected women from their society, and generally lived in a state of celibacy ; and to support their society, they adopted and educated the children of other men. The *Essenees* are not expressly mentioned in the New Testament ; but in all probability Paul alludes to them, when he inveighs against those, who forbid to marry, who command to abstain from meats, and who, through a voluntary humility, pay worship to angels ; and it is probable, his epistles to the Ephesians, the Colossians, and his first to Timothy, were written against the errors introduced and inculcated by this sect.

The word *Scribes* was not the name of a particular sect, distinguished from all others by peculiar modes of practice and belief ; but it is a general term, applicable to those of every sect, who made the law of Moses, and the prophetical and sacred books their particular study, so as to become capable of commenting upon them, and of publicly teaching the people. The Scribes were in general the descendants of Levi, who, being very numerous, and not always engaged in the immediate service of the temple, had leisure and opportunity to qualify themselves for this duty. From the frequent mention in the Gospels of the Scribes and Pharisees in connexion, it is probable the greatest number of the Scribes were, at that time, of the sect of the Pharisees. The Scribes are mentioned in the Old Testament, as performing a variety of duties, civil and religious. They registered the affairs of the king, transcribed the scriptures, discharged the duties of secretaries and clerks, executed all kinds of writing, and attended to the education of youth. They were numerous and much respected. The ecclesiastical Scribes of the New Testament, were the learned of the nation, who expounded the law, and taught the people. They were the *lawyers* or *Doctors of the law*, and at the same time the preaching clergy among the Jews. But in the time of our Saviour, they were a wicked class, pervert-

ing the scriptures, and extolling the absurd traditions of the elders above them.

The *Herodians* were probably not a religious sect, but a political party, who derived their name from Herod the Great, and who favoured his claims, and those of his patrons, the Romans, to the sovereignty of Judea. It is supposed, that some of the *Herodians* might be weak enough to believe, that Herod was the Messiah, or to flatter him, that he was so, that they might the better please him, and secure his favour. The *leaven of Herod*, therefore, against which our Saviour warns his hearers, Mark viii. 15, might be the false idea, that Herod was the Messiah, or idolatry, to which the Jews, especially, such as were attached to the Romans, were always inclined.

The *Gaulonites*, though not expressly mentioned in the New Testament, existed as a party in the time of Jesus Christ. They were Galileans, and took their name from one Judas Theudas, a native of Gaulon in Upper Galilee. In the tenth year of our Saviour he excited his countrymen, the Galilæans, and many other Jews, to take up arms, and venture upon all extremities, rather than pay tribute to the Romans. He taught his party, that they were a free nation, and ought not to be in subjection to any other ; that they were the elect of God, and he alone their governor, and therefore, that they ought not to submit to any ordinance of man. He was however unsuccessful, and his followers in their first attempt were entirely routed and dispersed ; yet so deeply had he infused his enthusiasm into their hearts, that they never rested, till in their own destruction, they had involved that of the city and temple. To this wild and fanatic party seem to be addressed many of those passages in the New Testament, in which obedience to magistrates is so piously and rationally inculcated.

The *Nazarenes* were a body of Christians, converted principally from the Pharisees. Though they embraced Christianity, they entered so little into its real spirit, that they were still fond of the beggarly elements, and carnal ordinances of the ceremonial law. To repress their inordinate superstition, seems to have been the intention of the severity, with which the law is treated in the apostolic writings, where we are taught to let no man judge us with regard to meats or drinks, or the observance of holy days, or of the new moons, or of the Sabbath days, which were a shadow of things to come, whereof Christ is the substance.

Besides the absurd traditions, the fatal blindness, and the groundless expectations of these Jewish sects, the Christian religion had to contend with the no less erroneous and dangerous principles of heathen philosophy, of which there were various sects among the Greeks and Eastern nations. From blending these false principles with Christianity arose the *Gnostic sects*, which, though not expressly mentioned in the New Testament, are frequently alluded to. The word *Gnostic* is of Grecian origin, and signifies a knowledge superior to that of other men,

The *Nicolaitans*, mentioned in the Revelation of St. John, were a Gnostic sect, who derived their name from one Nicolas, their founder. They taught, that lewdness and idolatrous sacrifices were lawful. They were of course, loose and profligate in their lives, and aimed at nothing but their own secular advantage.

The *Cerinthians* were another of the Gnostic sects. It took its name from one Cerinthus, who taught many extravagant and debasing notions of God, of the creation of the world, of Jesus Christ, and the worship, which he came to establish. To refute these dangerous errors, it is supposed, St. John, in a great measure, wrote his Gospel and Epistles.

It is against the philosophy of the Gnostics, and *not* against any true science, that those texts of scripture in the New Testament, are levelled, which seem to arraign and decry philosophy. This is that philosophy, which is described as vain, deceitful, traditionary, founded upon the rudiments of the world, and not after Christ. These are the profane and old wives' fables, the endless genealogies, vain babblings, and opposition of science falsely so called, which we are to reject, and not to give heed to. Of these *Gnostics*, or *knowing ones*, as they presumed to call themselves, the apostles write, when they say, there are certain men, crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. And again, Now if Christ be preached, that he rose from the dead, how say some among you, that there is no resurrection of the dead?

At the time our Saviour made his appearance upon earth, almost the whole human race seems to have lost the knowledge of the true God, and the nature of that worship, which he requires. The Jews, though in possession of the scriptures, had perverted their meaning, and substituted for them

an endless variety of tedious ceremonies and traditions, little less absurd than the bloody rites of Paganism. The whole heathen world, even the most polite, learned, and civilized nations, were, with few exceptions, sunk in the grossest superstition and idolatry, and the most abominable corruption and depravity of manners. They neither understood the true nature of God, the worship due to him, nor the moral duties he required of his creatures. They had no clear notions or firm belief of the immortality of the soul, and a state of rewards and punishments in another life. They believed the world to be under the direction of a vast number of gods and goddesses, to whom they ascribed the very worst passions and vices. They worshipped dead men and women, birds and beasts, insects and reptiles, together with an infinite number of idols, the work of their own hands. In their conduct they were almost universally addicted to the most infamous vices. Even many of their most solemn ceremonies, and acts of devotions, were scenes of the grossest sensuality and licentiousness. Others of them were attended with the most savage and cruel superstitions, and sometimes even with human sacrifices. This is the state, in which our Saviour found the world; under the influence of superstition, false philosophy, and national prejudice; and in opposition to all these was his religion to be established. No wonder its progress was so slow, and that it was so soon contaminated by the systems, which it had to encounter.

The sacred writings, which Christians receive, as divinely inspired, are called in general *scripture*, or *the scriptures*, which literally signifies *writing*, or *the writings*. This title often occurs in the New Testament, and was commonly used, in the time of our Saviour, to denote the books received by the Jews, as the rule of faith. It has since been extended to the writings of the apostles and evangelists, as completing the whole of divine revelation; so that the writings of the Old and New Testaments are now indiscriminately called by Christians, by way of distinction, *scripture*, or *the scriptures*.

The whole collection of these sacred writings is called the *Bible*. This word, in the original, signifies book, and is given to the writings of prophets and apostles by way of eminence. These collectively are called the *book* or the *Bible*, as superior in excellence to all other books.

The Holy Scriptures are divided into the *Old and New Testament*. The Old Testament contains the books written

under the *old dispensation* of the law of Moses ; the New Testament contains those published under the *new dispensation* of the Gospel.

The *New Testament*, containing the inspired books, written after Christ's ascension into heaven, is a title, which was early borrowed by the church from scripture, and authorized by St. Paul himself.

This title, according to the passages of scripture whence it is taken, should be rendered *covenant*. And in this view the *new covenant* signifies, "A book containing the terms of the new covenant between God and man." But according to the meaning of the primitive Church, which bestowed this title, it is not altogether improperly rendered *New Testament*; as being that, wherein the Christian's inheritance is sealed to him, as a son and heir of God, and wherein the death of Christ, as a testator, is related at large, and applied to his benefit. As this title implies, that in the Gospel unspeakable gifts are given, or bequeathed to us, antecedent to all conditions required of us; the title of *testament* may be retained, although that of *covenant* is most exact and proper.

The sacred writings of the New Testament are all handed down to us in the Greek language, which was that, most generally understood at the time they were written. They are historical, epistolary, and prophetical. Of the former are the *Four Gospels*, Matthew, Mark, Luke, and John, and the *Acts of the Apostles*.

The Greek word, which signifies *joyful tidings*, is exactly answerable to our English word *gospel*, which is derived from the Saxon word *god*, which signifies *good*, and *spel*, which signifies *speech or tidings*. In the New Testament this term is confined to the *glad tidings of the actual coming of the Messiah*; and is even opposed to the prophecies concerning Christ, Rom. i. 1—2. So in Matt. xi. 5, our Lord says, *the poor have the Gospel preached to them*; that is, the coming of the Messiah is preached to the poor. Hence the church gave the name of *Gospel* to the histories of Christ, that is, to those sacred histories wherein the good news of the coming of the Messiah, with all its joyful circumstances, are recorded.

The following table shows, at one view, the time when, the places where, and the objects, for which the five historical books of the New Testament were written, according to Michaelis.

BOOKS.	PLACE.	A. D.
<i>St. Matthew</i>	<i>Judea, or near it</i>	61
	In Hebrew, or Syro-Chaldaic, for the use of the Hebrews.	
<i>St. Mark</i>	<i>Rome</i>	61
	In Greek for the use of the Romans, who did not understand Hebrew.	
<i>St. Luke</i>	<i>Alexandria</i>	63 or 64
	In Greek for the use of the Gentile Christians in Egypt, Greece, &c.	
<i>St. John</i>	<i>Ephesus</i>	69
	To refute the errors of Cerinthus and the Gnostics.	
<i>The Acts by St. Luke</i>	<i>Alexandria</i>	63 or 64
	For the use of the churches every where.	

A Chronological Account of the books of the New Testament.

		A. D.
<i>Matthew's Gospel</i>	- - - - -	39
<i>Mark's Gospel</i>	- - - - -	43
<i>First Epistle of Peter</i>	- - - - -	52
<i>Paul's First and Second Epistles to the Thessalonians</i>	- - - - -	52
<i>Luke's Gospel</i>	- - - - -	56
<i>Paul's Epistle to the Galatians</i>	- - - - -	56
<i>Paul's two Epistles to the Corinthians, and that to the Romans</i>	- - - - -	57
<i>Paul's Epistle to the Philippians, to Philemon, Colossians, Ephesians, and Hebrews</i>	- - - - -	62
<i>Acts of the Apostles by St. Luke</i>	- - - - -	63
<i>Paul's two Epistles to Timothy, the one to Titus, and the Second Epistle general of Peter</i>	- - - - -	63
<i>The Epistle of James, and that of Jude, about</i>	- - - - -	66
<i>John's Gospel</i>	- - - - -	69
<i>Three Epistles</i>	- - - - -	93
<i>St. John in the Isle of Patmos wrote the Revelations.</i>	- - - - -	94

THE
ORDER OF ALL THE BOOKS
OF THE
NEW TESTAMENT,
WITH THEIR

PROPER NAMES, AND NUMBER OF CHAPTERS.

MATTHEW hath chapters	28	I. Timothy	.	.	6
Mark	16	II. Timothy	.	.	4
Luke	24	Titus	.	.	3
John	21	Philemon	.	.	1
The Acts	28	To the Hebrews	.	.	13
Epistle to the Romans	16	The Epistle of James	.	.	5
I. Corinthians . . .	16	I. Peter	.	.	5
II. Corinthians . . .	13	II. Peter	.	.	3
Galatians	6	I. John	.	.	5
Ephesians	6	II. John	.	.	1
Philippians	4	III. John	.	.	1
Colossians	4	Jude	.	.	1
I. Thessalonians	5	Revelation	.	.	22
II. Thessalonians	3				

PREFATORY REMARKS

TO THE GOSPEL OF ST. MATTHEW.

ST. MATTHEW's Gospel was written before the other three. The author was an eye-witness of most of the facts, which he relates, being early called to the apostolic office, by Christ himself. Besides the name of *Matthew*, he had also that of *Levi*, being the son of Alpheus; but not of that Alpheus or Cleophas, who was the father of James. He was originally by profession a Publican, or collector of the Roman Taxes. His business was to collect the customs of such commodities, as came by the sea of Galilee, and to receive tribute from such passengers, as went by water. This lucrative office he cheerfully left for the sake of Christ, to whom he became a faithful attendant, and an eye-witness of all his miracles.

St. Matthew's Gospel was, according to the best judges, written between A. D. 61 and 64, at a time when the Hebrews were suffering a heavy persecution, which almost drove them to apostacy, and which induced St. Paul to write his Epistle to them. In these circumstances nothing could be more necessary and useful to them, than a history of the miracles and resurrection of Jesus Christ. It is probable, therefore, that both this Gospel and the Epistle to the Hebrews were written with the same view, which was to preserve and confirm the Christians of Judea in the faith.

This Gospel contains several plain predictions of the miseries and desolations about to come upon Jerusalem, and of the destruction of the temple; besides many other figurative intimations of the same thing, which could not safely be published, till towards the conclusion of the Jewish state.

St. Matthew wrote this Gospel for the service of the Jews in Palestine, with a view to confirm those, who believed, and to convert, if possible, those who did not believe. This opinion is supported by several passages of his Gospel. Thus this evangelist begins with the genealogy of Christ from Abraham; which, agreeably to the Jewish custom, he gives according to his legal descent by Joseph his supposed father; deducing it down from Abraham through David, to shew his title to the kingdom of Israel. Thus also he often refers to Jewish customs; relates most of our Saviour's discourses against Jewish

errors and superstitions; (See chapter xxiii. 1—33.) quotes the greatest number of passages from the Jewish Scriptures; answers the most considerable Jewish objections; and frequently makes use of the terms and phrases of Jewish theology.

Nothing certain is known of the death of St. Matthew. Some have supposed he suffered martyrdom in Persia, others, that he died in Abyssinia, after having there preached the Gospel.

THE GOSPEL ACCORDING TO ST. MATTHEW.

CHAP. I.

1 *The genealogy of Christ: 18 his conception and birth; 21, 23 his names, with their interpretation.*

THE book of the generation *a* of Jesus Christ, the son of David, the son of Abraham.

2 Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat Judas and his brethren,

3 And Judas begat Phares and Zara of Thamar, and Phares begat Esrom, and Esrom begat Aram,

4 And Aram begat Aminadab, and Aminadab begat Naasson, and Naasson begat Salmon,

5 And Salmon begat Booz of Rachab, and Booz begat Obed of Ruth, and Obed begat Jesse,

6 And Jesse begat David the king, and David the king begat Solomon of her that had been the wife of Urias,

7 And Solomon begat Roboam, and Roboam begat Abia, and Abia begat Asa,

a Generation. The history or lineage of Jesus Christ.

8 And Asa begat Josaphat, and Josaphat begat Joram, and Joram begat Ozias,

9 And Ozias begat Joatham, and Joatham begat Achaz, and Achaz begat Ezekias,

10 And Ezekias begat Manasses, and Manasses begat Amon, and Amon begat Josias,

11 And Josias begat Jechonias and his brethren about the time they were carried away to Babylon:

12 And after they were brought to Babylon, Jechonias begat Salathiel, and Salathiel begat Zorobabel,

13 And Zorobabel begat Abiud, and Abiud begat Elia-kim, and Eliakim begat Azor,

14 And Azor begat Sadoe, and Sadoc begat Achim, and Achim begat Eliud,

15 And Eliud begat Eleazar, and Eleazar begat Matthan, and Matthan begat Jacob,

16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, *b* who is called CHRIST.*c*

17 So all the generations,

b Jesus. That is, Saviour.

c Christ. Messiah, or Anointed.

from Abraham to David, are fourteen generations; and from David until the carrying away into Babylon, are fourteen generations; and from the carrying away into Babylon unto Christ, are fourteen generations.

18 ¶ Now, the birth of Jesus Christ was on this wise; When as his mother Mary was espoused *d* to Joseph, before they came together, she was found with child of the Holy Ghost.

19 Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost.

21 And she shall bring forth a son, and thou shalt call his name JESUS; for he shall save his people from their sins.

22 (Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name EMMANUEL; which, being interpreted, is, God with us.)

24 Then Joseph, being raised *d* Espoused, not married, but betrothed or engaged to be married.

ed from sleep, did as the angel of the Lord had bidden him, and took unto him his wife;

25 And knew her not till she had brought forth her first-born son; and he called his name JESUS.

CHAP. II.

1 *The wise men, coming to Christ, 11 worship him, and offer their presents. 14 Joseph fleeth into Egypt with Jesus and Mary.*

NOW, when Jesus was born in Beth-lehem *a* of Judea,*b* in the days of Herod *c* the king, behold, there came wise men *d* from the east to Jerusalem,*e*

a Beth-lehem, called also Ephrath, or Ephratah, was a city of Judah or Judea, six or seven miles south of Jerusalem. It was called the city of David, from his being born and educated there. It was also the birth place of our Saviour, as was predicted, Micah v. 2.

b Judea, an extensive, rich country, spreading along the eastern coast of the Mediterranean sea. It has at different times been called, the Land of Canaan, the Land of Israel, Judea, the Land of Promise, the Holy Land, &c., and by the Greeks and Romans Palestine.

c This Herod was called the Great, there being several of this name. Augustus Cæsar, emperor of Rome, made him king or governor of Judea, which at this time was reduced to a Roman province. Herod was cruel and jealous, lest the government should pass out of his hands.

d Wise men. Heathen or Gentile philosophers, probably from Persia or India.

e Jerusalem, the capital of Judea,

2 Saying, Where is he that is born King of the Jews? for we have seen his star *f* in the east,*g* and are come to worship him.

3 When Herod the king had heard *these things* he was troubled,*h* and all Jerusalem with him.

4 And, when he had gathered all the chief priests*i* and scribes*j* of the people together, he demanded of them where Christ should be born.

5 And they said unto him, In Beth-lehem of Judea; for thus it is written by the prophet,*k*

6 And thou Beth-lehem, in

f Star. Probably a meteor or luminous vapour.

g In the east. We in the east, &c. for the wise men came from the east to Judea, and must have seen the star in the west.

h Was troubled, lest he should lose his kingdom, and the succession of it in his own family.

i The chief priests were the leaders of the 24 orders or classes of priests. There was strictly speaking but one *chief* or *big-priest*; though in case of sickness or other detention from duty, the *second* in order officiated, and was then sometimes called *big-priest*.

j Scribes. Writers and expositors of the law of Moses, (see introduction page 8.) They were a corrupt set of men, who perverted the Scriptures, and extolled the traditions of the *elders* or *ancients*, above them.

k Prophets, anciently called *seers*, because they *foresaw* or foretold future events. They also instructed and admonished the people, and denounced the judgments of God.

the land of Juda, art not the least among the *princes**l* of Juda; for out of thee shall come a Governor, that shall rule my people Israel.

7 Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.

8 And he sent them to Beth-lehem, and said, Go, and search diligently for the young child; and, when ye have found him, bring me word again, that I may come and worship him also.

9 When they had heard the king they departed; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10 When they saw the star, they rejoiced with exceeding great joy.

11 ¶ And when they were come into the house they saw the young child with Mary his mother, and fell down and worshipped him; and, when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

13 And, when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, arise, and

l Princes. That is, chief cities.

take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word ; for Herod will seek the young child to destroy him.

14 When he arose, he took the young child and his mother by night, and departed into Egypt ;

15 And was there until the death of Herod ; that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son.

16 ¶ Then Herod, when he saw that he was mocked *m* of the wise men, was exceeding wroth, and sent forth and slew all the children that were in Beth-lehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.

17 Then was fulfilled that which was spoken by Jeremy *n* the prophet, saying,

18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

19 ¶ But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

20 Saying, Arise, and take the young child and his mother, and go into the land of Israel ; for they are dead which sought the young child's life.

m Mocked, deluded or deceived.

n Jeremy, Jeremiah the prophet.

21 And he arose, and took the young child and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither; notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee ;

23 And he came and dwelt in a city called Nazareth ; that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.^o

CHAP. III.

1 John preacheth ; 4 his apparel, meat, and baptism. 7 The fruits of repentance. 13 Christ baptized by John in Jordan.

IN those days came John the baptist preaching in the wilderness of Judea,

2 And saying, repent ye : for the kingdom of heaven is at hand. *a*

3 For this is he that was spoken of by the prophet Esaias, *b* saying, The voice of one crying in the wilderness, Pre-

o Nazarene, one devoted to the peculiar service of God ; it was also a term of reproach among the Jews, who would not fail to fix it on our Saviour.

a Kingdom of heaven, the kingdom of God, & the Gospel of the kingdom, generally mean the same thing, i. e. the Gospel dispensation, or the Christian religion, which is a spiritual kingdom in the hearts of men.

b Esaias, Isaiah.

John baptizes many. *S. Matthew.* *Christ baptized.*

pare ye the way of the Lord, c
make his paths straight. *d*

4 And the same John had
his raiment of camel's hair, e
and a leatheren girdle about his
loins; and his meat was locusts
and wild honey.

5 Then went out to him Je-
rusalem, and all Judea, and all
the regiou round about Jordan,

6 And were baptized of him
in Jordan, confessing their sins.

7 ¶ But when he saw many
of the Pharisees and Saddu-
cees f come to his baptism, he
said unto them, O generation of
vipers! who hath warned you
to flee from the wrath to come?

8 Bring forth, therefore,
fruits meet for repentance. *g*

9 And think not to say with-
in yourselves, We have Abra-
ham to our father; for I say
unto you, That God is able of
these stones to raise up chil-
dren unto Abraham.

10 And now also the axe is
laid unto the root of the trees; *h*

e Lord. In the Hebrew of the
Old Testament *Jebovah*.

d Make his paths straight. In ancient
times, when princes and sovereigns
journeyed, pioneers or attendants,
went before to level and straighten
the way for them; so John preached
repentance and reformation to pre-
pare the way for the Saviour of men.

e Camel's hair, a coarse cloth.

f Pharisees and Sadducees; see In-
troduction, pages 6 and 7.

*g Let your conduct prove your
repentance sincere.*

b And now the axe, &c. The Gospel
is the last dispensation of mercy we
are ever to expect. They, who neglect
and disobey it, must suffer all the evils
denounced upon the impenitent.

therefore every tree which
bringeth not forth good fruit is
hewn down, and cast into the
fire.

11 I indeed baptize you
with water unto repentance; but he that cometh after me
is mightier than I, whose shoes
I am not worthy to bear; he
shall baptize you with the
Holy Ghost, and with fire:

12 Whose fan i is in his
hand, and he will thoroughly
purge j his floor, and gather
his wheat into the garner; k
but he will burn up the chaff
with unquenchable fire.

13 ¶ Then cometh Jesus
from Galilee to Jordan unto
John, to be baptized of him.

14 But John forbade him,
saying, I have need to be bap-
tized of thee, and comest thou
to me?

15 And Jesus answering,
said unto him, Suffer it to be so
now; for thus it becometh us
to fulfil all righteousness. l
Then he suffered him.

16 And Jesus, when he was
baptized, went up straightway
out of the water; and, lo, the
heavens were opened unto him,
and he saw the Spirit of God
descending like a dove, and
lighting upon him:

i Fan, an instrument to winnow
grain or corn.

j Purge or cleanse *bis floor*; will
entirely separate the grain from the
chaff.

k Garner. Granary, or store-house.

l Fulfil all righteousness; perform
all the duties and ordinances of God
according to his appointment.

Christ tempted;

Chap. iv.

goes to Capernaum.

17 And, lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

CHAP. IV.

1 Christ fasteth, is tempted, and overcometh; 17 beginneth to preach, and calleth some to be his disciples.

THEN was Jesus led up of the spirit into the wilderness, to be tempted of the devil.

2 And when he had fasted forty days and forty nights, he was afterward an hungered.

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4 But he answered, and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

6 And saith unto him, if thou be the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

8 Again the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

9 And saith unto him, All

these things will I give thee, If thou wilt fall down and worship me.

10 Then saith Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

11 Then the devil leaveth him; and, behold, angels came and ministered ^a unto him.

12 ¶ Now, when Jesus had heard that John was cast into prison, he departed into Galilee; ^b

13 And, leaving Nazareth, ^c he came and dwelt in Capernaum, ^d which is upon the sea-

^a Ministered unto, waited upon.

^b Galilee, a large fertile territory in the northern parts of Canaan. Here our Saviour and most of his disciples were educated; and here he taught and wrought most of his miracles.

^c Nazareth, a small city of Galilee about 70 or 75 miles north of Jerusalem, and a little west of mount Tabor. It was noted for the wickedness of its inhabitants. In this obscure city our Saviour lived and laboured most of the thirty first years of his life; but when he began to preach, the people being offended, and attempting to destroy him, by throwing him from the brow of a hill, he escaped from their hands and afterwards resided little in the place.

^d Capernaum, one of the principal cities of Galilee at the north end of lake Gennesareth, where, after leaving Nazareth, Jesus frequently resided and taught; hence it was said to be exalted to heaven; but from its negligence in improving the instructions of Christ, he said it should be cast down to hell. The sufferings of this city from the Romans, soon after, were excessive.

Christ begins to preach, S. Matthew. heals diverse diseases;

coast, in the borders of Zabulon and Nephthalim :

14 That it might be fulfilled which was spoken by Esaias the prophet, saying,

15 The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan,^e Galilee of the Gentiles :

16 The people which sat in darkness^f saw great light ; ^g and to them which sat in the region and shadow of death^h light is sprung up.

17 ¶ From that time Jesus began to preach, and to say, Repent ; for the kingdom of heaven is at hand ; ⁱ

18 ¶ And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea ; for they were fishers.

^e Jordan, the most considerable river of Judea. It issues from the small lake Phiala. It falls into the earth and runs about fifteen miles under ground, whence it rises again in a cave at the foot of a mountain. In its course it flows through the lake Gennesareth, the sea of Galilee or Tiberias, and thence southward, after a winding course of about 130 miles, it falls into the large bituminous lake Asphaltites ; called also the Dead sea, the Salt sea, and the sea of Sodom.

^f Darkness, ignorance.

^g Light, the divine instruction of Jesus.

^h Region and shadow of death, great ignorance and wickedness.

ⁱ Kingdom of heaven, see Matt. iii. Note a.

19 And he saith unto them, Follow me, and I will make you fishers of men.

20 And they straightway left their nets, and followed him.

21 And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets ; and he called them.

22 And they immediately left the ship and their father, and followed him.

23 ¶ And Jesus went about all Galilee, teaching in their synagogues, ^j and preaching the Gospel of the kingdom, ^k and healing all manner of sickness, and all manner of disease, among the people.

24 And his fame went throughout all Syria; and they brought unto him all sick people that were taken with diverse diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy ; and he healed them.

25 And there followed him great multitudes of people from Galilee, and from Decapolis, ^l and from Jerusalem, and from Judea, and from beyond Jordan.

^j Synagogue, a Jewish meeting house, or place of public worship.

^k Gospel of the kingdom, the religion of Jesus Christ.

^l Decapolis, a district of ten cities.

CHAP. V.

a Who are blessed. 13 The Apostles are the salt of the earth, and light of the world.

AND seeing the multitudes, he went up into a mountain ; and, when he was set, his disciples *a* came unto him :

2 And he opened his mouth, and taught them, saying,

*3 Blessed are the poor in spirit ; *b* for theirs is the kingdom of heaven. *c**

*4 Blessed are they that mourn, *d* for they shall be comforted.*

*5 Blessed are the meek ; *e* for they shall inherit the earth.*

6 Blessed are they which do hunger and thirst after righteousness ; for they shall be filled.

7 Blessed are the merciful ; for they shall obtain mercy.

*8 Blessed are the pure in heart ; *f* for they shall see God.*

9 Blessed are the peacemakers ; for they shall be called the children of God.

10 Blessed are they which are persecuted for righteousness' sake ; for theirs is the kingdom of heaven.

a Disciple, a learner, a follower of Jesus Christ.

b Poor in spirit, of a humble, teachable disposition.

c Kingdom of heaven, the blessings of the Gospel.

d They that mourn for their sin.

e Meek, of a gentle disposition.

f Pure in heart, free from hypocrisy and uncleanness.

11 Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

12 Rejoice, and be exceeding glad ; for great is your reward in heaven ; for so persecuted they the prophets which were before you.

*13 ¶ Ye are the salt of the earth ; *g* but if the salt have lost his savour, wherewith shall it be salted ? It is thenceforth good for nothing but to be cast out, and to be trodden under foot of men.*

14 Ye are the light of the world. A city that is set on an hill cannot be hid.

15 Neither do men light a candle, and put it under a bushel, but on a candlestick ; and it giveth light unto all that are in the house.

*16 Let your light so shine before men, *h* that they may see your good works, and glorify your Father which is in heaven.*

*17 ¶ Think not that I am come to destroy the law or the prophets ; *i* I am not come to destroy, but to fulfil.*

*18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle *j* shall*

g Salt of the earth, guides, and teachers of pure religion.

h Your light shine ; Let your pious example so appear.

i The law of Moses and the writings of the prophets.

j One jot or tittle, &c. Not the least part of the law shall fail of attaining its end.

What it is to kill. **S. Matthew.** *Call not thy brother fool.*

in no wise pass from the law,
till all be fulfilled.

19 Whosoever, therefore,
shall break one of these least
commandments, *k* and shall
teach men so, he shall be cal-
led the least in the kingdom of
heaven; but whosoever shall
do and teach *them*, the same
shall be called great in the
kingdom of heaven.

20 For I say unto you, That
except your righteousness shall
exceed the righteousness of the
scribes and Pharisees, *l* ye shall
in no ease enter into the king-
dom of heaven.

21 ¶ Ye have heard that it
was said by them of old time, *m*
Thou shalt not kill; and, who-
soever shall kill shall be in
danger of the judgment. *n*

k Commandments, the precepts of
the moral law.

l Pharisees, a Jewish sect, who in
opinion of their own righteousness
despised all others.

m Them of old time, the ancients.

n Judgment, &c. To understand
verses 21 and 22, it may be observ-
ed, that the Jews had two courts; one
common, called the judgment, which
consisted of 23 men; the sentence
of this court on malefactors was
strangling or *beheading*; the other was
called the *council* or *sanhedrim*. This
was the supreme court of the Jews;
it consisted of 72 judges, by whom
the highest crimes were tried, which
this court, and this alone, punished
with *stoning*; this, in their opinion,
was a more terrible death than the
former. The phrase *hell-fire*, at the
close of verse 22, is not here suppos-
ed to mean the future punishment of
the wicked; but a punishment by

22 But I say unto you, That
whosoever is angry with his
brother without a cause shall
he in danger of the judgment;
and whosoever shall say to his
brother, *Raca*, *o* shall be in
danger of the council; but
whosoever shall say, Thou
fool, *p* shall be in danger of
hell-fire.

23 Therefore, if thou bring
thy gift to the altar, and there
rememberest that thy brother
hath ought against thee, *q*

24 Leave there thy gift be-
fore the altar, and go thy way;
first be reconciled to thy bro-
ther, and then come and offer
thy gift.

25 Agree with thine adver-
sary quickly, while thou art in
the way with him; lest at any
time the adversary deliver thee
to the judge, and the judge de-
liver thee to the officer, and
thou be cast into prison.

death still more awful than the other
two, i. e. being burnt alive in the val-
ley of Hinnom. This *valley of Hin-*
nom, or *Tophet*, is where *Moloch*, the
principal idol of the Ammonites was
placed, in whose cruel worship chil-
dren were burnt in sacrifice. Josiah
destroyed this inhuman worship, or
as it is said, 2 Kings xxiii. 10, he de-
filed *Tophet*, &c.; this he did by
making it a receptacle for the filth
of the city, to consume which, fires
were kept continually burning.
Hence it is a fit emblem to represent
that future punishment of the wick-
ed, mentioned in Mark ix. 43, &c.

o Raca. A silly, foolish fellow.

p Fool. An impious, profane person.

q Ought against thee, reason of com-
plaint.

26 Verily I say unto thee, Thou shalt by no means come out thence till thou hast paid the uttermost farthing.

27 ¶ Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

28 But I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.

29 And if thy right eye offend thee, pluck it out, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

30 And if thy right hand offend thee, cut it off, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorceement:

32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced, committeth adultery.

33 ¶ Again, ye have heard that it hath been said by them of old time, Thou shalt not swear thyself, but shalt perform unto the Lord thine oaths.

¹ Offend thee, be the occasion of thy sinning.

34 But I say unto you, Swear not at all; neither by heaven, for it is God's throne:

35 Nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great king.

36 Neither shalt thou swear by thy head; because thou canst not make one hair white or black:

37 But let your communication be, Yea, yea; Nay, nay; ^s for whatsoever is more than these, cometh of evil.^t

38 ¶ Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth.

39 But I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, ^u turn to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.

41 And whosoever shall compel thee to go a mile, go with him twain.

42 Give to him that asketh thee; and from him that would borrow of thee turn not thou away.

43 ¶ Ye have heard that it hath been said, Thou shalt

^s Yea, yea; nay, nay; Let your conversation be plain and simple, free from profane oaths and blasphemy.

^t Cometh of evil, from an evil, wicked disposition.

^u Shall smite thee, &c. rather bear injuries and wrongs patiently, than retaliate and repay them with revenge.

Love your enemies. S. Matthew. *Of alms and prayer.*

love thy neighbour, and hate thine enemy :

44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you :

45 That ye may be the children of your Father which is in heaven ; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 For if ye love them which love you, what reward have ye? do not even the publicans w the same?

47 And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

48 Be ye, therefore, perfect, even as your Father which is in heaven is perfect.

CHAP. VI.

1 *Of alms, 5 prayer, 14 forgiveness.* 19 *Our treasure.* 24 *God and mammon.*

TAKE heed that ye do not your alms a before men, to be seen of them ; otherwise ye have no reward of your Father which is in heaven.

2 Therefore, when thou doest thine alms, do not sound a trumpet before thee, as the

w *Publicans,* Roman tax-gatherers, who were noted for their oppression and injustice.

a *thus,* your religious duties.

hypocrites b do in the synagogues, and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. c

3 But when thou doest alms, let not thy left hand know what thy right hand doeth ;

4 That thine alms may be in secret ; and thy Father, which seeth in secret, himself shall reward thee openly.

5 ¶ And when thou prayest, thou shalt not be as the hypocrites are ; for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

6 But thou, when thou prayest, enter into thy closet ; and, when thou hast shut thy door, pray to thy Father which is in secret ; and thy Father, which seeth in secret, shall reward thee openly.

7 But when ye pray, use not vain repetitions, as the heathen do ; for they think that they shall be heard for their much speaking.

8 Be not ye, therefore, like unto them ; for your Father knoweth what things ye have need of before ye ask him.

b *Hypocrites,* deceitful persons, pretending to be very pious and devout, while destitute of holiness. Our Saviour probably meant the Scribes and Pharisees. See the Introduction for their character.

c *Their reward;* the applause of men, but the displeasure of God.

9 After this manner, therefore pray ye; Our Father which art in heaven; Hallowed be thy name.^d

10 Thy kingdom come. ^e Thy will be done in earth, as it is in heaven.

11 Give us this day our daily bread,

12 And forgive us our debts, as we forgive our debtors.

13 And lead us not into temptation; ^g but deliver us from evil; For thine is the kingdom, and the power, and the glory, for ever. Amen.

14 ¶ For if ye forgive men their trespasses, your heavenly Father will also forgive you:

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16 ¶ Moreover, when ye fast, be not, as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

17 But thou, when thou fastest, anoint thine head, and wash thy face; ^h

d Hallowed be thy name; let the name of God be every where feared and praised.

e Thy kingdom come; may the Gospel be received & obeyed by all men.

f Forgive us our debts, &c. Forgive us our sins, as we forgive those, who do us wrong.

g Lead us not into temptation. Abandon or leave us not to temptation.

b Anoint thine head, &c. Appear in thy ordinary dress, and with a cheerful countenance.

18 That thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly.

19 ¶ Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.

21 For where your treasure is, there will your heart be also.

22 ¶ The light of the body is the eye; if, therefore thine eye be single, ⁱ thy whole body shall be full of light.

23 But if thine eye be evil, ^j thy whole body shall be full of darkness. If, therefore, the light that is in thee be darkness, how great is that darkness!

24 ¶ No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. ^k

25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

ⁱ If thine eye be sound or clear.

^j If thine eye be disordered or dim.

^k Mammon, earthly treasures.

Of worldly care.

S. Matthew.

Judge not rashly.

26 Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you, by taking thought, can add one cubit unto his stature?

28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin;

29 And yet I say unto you, That even Solomon, in all his glory, was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, which to-day is and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gentiles *m* seek;) for your heavenly Father knoweth that ye have need of all these things.

33 / But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you./

34 Take, therefore, no thought *n* for the morrow; for

l By taking thought, who by anxious thought, can prolong his life an hour?

m Gentiles. All nations except the Jews.

n Take no thought, be not anxious.

the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.*o*

CHAP. VII.

1 Christ, ending his sermon on the mount, reproveth rash judgment, 6, forbiddeth to cast holy things to dogs, 7 exhorteth to prayer, 18 to enter in at the strait gate, 15 to beware of false prophets, 21 and not to be hearers only, but doers of the word.

JUDGE not, that ye be not judged.

2 For with what judgment ye judge, ye shall be judged; and with what measure ye mete, *a* it shall be measured to you again.

3 And why beholdest thou the mote *b* that is in thy brother's eye, but considerest not the beam *c* that is in thine own eye?

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

o Is the evil thereof, are its own cares and troubles.

a Mete. Measure or give.

b Mote, a grain or particle of dust, a small object.

c Beam, a thorn or considerable object. The design of the 3, 4, and 5th verses is, to show, that we should correct our own faults, before we reprove and censure others for their infirmities.

5 Thou hypoerite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 ¶ Give not that which is holy unto the dogs, *d* neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

7 ¶ Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8 For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.

9 Or what man is there of you, whom, if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.

13 ¶ Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction,

d Give not, &c. Perform not your pious and religious duties before profane persons, lest they deride you, and make sport of religion to its injury.

and many there be which go in therat:

14 Because *strait* is the gate, and *narrow* is the way, which leadeth *unto life*, and few there be that find it.

15 ¶ Beware of false prophets, *e* which come to you in sheep's clothing, *f* but inwardly they are ravening wolves.

16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore by their fruits ye shall know them.

21 ¶ Not every one that saith unto me, Lord, *g* Lord, shall enter into the kingdom of heaven; *h* but he that doeth the will of my Father which is in heaven.

22 Many will say to me in

e False propbets, false teachers; pretenders to divine commission.

f Sheep's clotbing, a hypocritical appearance of humility.

g Not every one, &c. that calls himself a Christian shall be admitted to the joys of heaven; but he only, who yields a sincere and cheerful obedience to the will of God.

h Here kingdom of heaven signifies the enjoyment of God in another life.

Of hearing the word. S. Matthew. *The leper cleansed.*

that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23 And then will I profess unto them, I never knew you; i depart from me, ye that work iniquity.

24 ¶ Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock.

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it.

28 ¶ And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine;

29 For he taught them as one having authority, *j* and not as the scribes. *k*

CHAP. VIII.

2 Christ cleanseth the leper, 5

i Never knew you, never acknowledged and approved as mine such negligent and slothful servants.

j Having authority from God.

k Not as the scribes, who taught them only the traditions of men.

healeth the centurion's servant, 14 Peter's mother-in-law, 16 and many other diseased; 18 sheweth how he is to be followed; 23 stilleth the tempest on the sea; 28 driveth the devils out of the two men possessed, 31 and sufferereth them to go into the swine.

WHEN he was come down from the mountain, great multitudes followed him.

2 And, behold, there came a leper, and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

3 And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.

4 And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them. *a*

5 ¶ And when Jesus was entered into Capernaum, there came unto him a centurion, *b* beseeching him,

6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

7 And Jesus saith unto him, I will come and heal him.

8 The centurion answered, and said, Lord, I am not worthy that thou shouldest come under my roof; but speak the

a For a testimony unto them, that the cure is really performed.

b Centurion, a Roman officer, who commanded a hundred men.

word only, and my servant shall be healed.

9 For I am a man under authority, having soldiers under me; and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

10 When Jesus heard it he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven:

12 But the children of the kingdom ^c shall be cast out into outer darkness; there shall be weeping and gnashing of teeth.

13 And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour.

14 ¶ And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.

15 And he touched her hand, and the fever left her; and she arose and ministered ^d unto them.

^c Children of the kingdom, the Jews, who had hitherto been the favoured people of God; but now for their obstinacy, unbelief and rejection of the Saviour, they themselves were about to be rejected.

^d Ministered, waited upon or served.

16 ¶ When the even was come, they brought unto him many that were possessed with devils; and he cast out the spirits with his word, and healed all that were sick;

17 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.

18 ¶ Now, when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.^e

19 And a certain scribe ^f came, and said unto him, Master, I will follow thee whithersoever thou goest.

20 And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.

21 And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

22 But Jesus said unto him, Follow me; and let the dead bury their dead.^g

23 ¶ And when he was entered into a ship his disciples followed him.

24 And, behold, there arose a great tempest in the sea, in-

^e The other side of the lake.

^f Scribe. See Matt. ii. 4. ^g

^g Let the dead, &c. "Let those who are dead in trespasses and sins, and are insensible to the concerns of the soul and eternity, employ themselves in burying those, who are really and literally dead."

Christ stilleth the tempest, S. Matthew. and cureth the palsy.

somuch that the ship was covered with the waves ; but he was asleep.

25 And his disciples came to him, and awoke him, saying, Lord, save us ; we perish.

26 And he saith unto them, Why are ye fearful, O ye of little faith ? Then he arose, and rebuked the winds and the sea ; and there was a great calm.

27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him !

28 ¶ And when he was come to the other side, into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

29 And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God ? art thou come hither to torment us before the time ?

30 And there was a good way off from them an herd of many swine feeding.

31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

32 And he said unto them, Go. And, when they were come out, they went into the herd of swine ; and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

33 And they that kept them

fled, and went their ways into the city, and told every thing ; and what was befallen to the possessed of the devils.

34 And, behold, the whole city came out to meet Jesus ; and, when they saw him, they besought him that he would depart out of their coasts.

CHAP IX.

1 *Christ cureth the palsy, 9 calleth Matthew, 10 eateth with publicans and sinners.*

AND he entered into a ship, and passed over, and came into his own city.

2 And, behold, they brought to him a man sick of the palsy, lying on a bed ; and Jesus, seeing their faith, said unto the sick of the palsy, Son, be of good cheer ; thy sins be forgiven thee.

3 And, behold, certain of the scribes said within themselves, This man blasphemeth.

4 And, Jesus, knowing their thoughts, said, Wherefore think ye evil in your hearts ?

5 For whether is it easier to say, Thy sins be forgiven thee ; or to say, Arise and walk ?

6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.

7 And he arose, and departed to his house.

8 But when the multitude

saw it, they marvelled, and glorified God, which had given such power unto men.

9 ¶ And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom; ^a and he saith unto him, Follow me. And he arose and followed him.

10 ¶ And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.

11 And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners?

12 But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick.

13 But go ye and learn what that meaneth, I will have mercy and not sacrifice; for I am not come to call the righteous, ^b but sinners to repentance.

14 ¶ Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?

15 And Jesus said unto them, Can the children of the bride-chamber mourn as

^a Receipt of custom, the toll or custom house.

^b I came not to call the righteous; were there any such, they would not need the salvation I offer; and the self-righteous, not realizing their sins, will reject it; but I came to call to repentance, sinners of a humble and teachable disposition.

long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast. ^c

16 No man putteth a piece of new cloth unto an old garment; for that which is put in to fill it up taketh from the garment, and the rent is made worse.

17 Neither do men put new wine into old bottles; else the bottles break, and the wine runneth out, and the bottles perish; but they put new wine into new bottles, and both are preserved.

18 ¶ While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead; but come and lay thy hand upon her, and she shall live.

19 And Jesus arose and fol-

^c The meaning of the 15, 16, and 17th verses is; as it would be unbecoming those invited to the joyful ceremony of a wedding, to mourn and fast; and as it would not be proper to mend an old garment with new, undressed cloth, or to put new wine into old, decayed, leathern bottles; so it would be equally improper for my disciples to mourn and fast, while I, the great head, and as it were, the bridegroom of the church, am present with them; but they will have abundant cause to mourn when they shall be deprived of my presence.

* The bottles of the ancients were made of leather.

Bloody issue healed. S. Matthew. *A dumb man healed.*

lowed him, and so did his disciples.

20 ¶ (And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment.

21 For she said within herself, If I may but touch his garment I shall be whole.

22 But Jesus turned him about; and, when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.)

23 And when Jesus came into the ruler's house, and saw the minstrels^d and the people making a noise,

24 He said unto them, Give place; for the maid is not dead, but sleepeth. And they laughed him to scorn.

25 But when the people were put forth he went in, and took her by the hand, and the maid arose.

26 And the fame hereof went abroad into all that land.

27 ¶ And when Jesus departed thence, two blind men followed him, crying, and saying, Thou son of David, have mercy on us.

28 And when he was come into the house the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

29 Then touched he their

^d *Minstrels, musicians.*

eyes, saying, According to your faith be it unto you.

30 And their eyes were opened; and Jesus straitly charged them, saying, See that no man know it.

31 But they, when they were departed, spread abroad his fame in all that country.

32 ¶ As they went out, behold, they brought to him a dumb man possessed with a devil.

33 And when the devil was cast out the dumb spake; and the multitudes marvelled, saying, It was never so seen in Israel.

34 But the Pharisees said, He casteth out devils through the prince of devils.

35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom,^e and healing every sickness, and every disease, among the people.

36 ¶ But when he saw the multitudes he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

37 Then saith he unto his disciples, The harvest truly is plenteous,^f but the labourers are few:

38 Pray ye, therefore, the

^e *Gospel of the kingdom, the Christian religion.*

^f *The barren of souls to be converted and made meet for my kingdom.*

Lord of the harvest, that he will send forth labourers ^g into his harvest.

CHAP. X.

1 *The apostles are sent to do miracles, 5 and to preach.*

AND when he had called unto him his twelve disciples, he gave them power *against unclean spirits*, to cast them out, and to heal all manner of sickness, and all manner of disease.

2 Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James *the son of Zebedee*, and John his brother;

3 Philip, and Bartholomew; Thomas, and Matthew the publican; James *the son of Alpheus*, and Lebbeus, whose surname was Thaddeus;

4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:

6 But go rather to the lost sheep of the house of Israel.

7 And, as ye go, preach, saying, The kingdom of heaven is at hand.

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give.

9 Provide neither gold, nor silver, nor brass, in your purses;

^g *The labourers, able and faithful preachers.*

10 Nor scrip ^a for your journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat.

11 And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence.

12 And when ye come into an house, salute ^b it.

13 And if the house be worthy, let your peace come upon it; ^c but if it be not worthy, let your peace return to you.

14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city shake off the dust of your feet. ^d

15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah ^e in the day of judgment than for that city.

^a *Scrip*, a small bag; see 1 Sam. xvii. 40

^b *Salute*, to wish health and prosperity; to greet or kiss.

^c *Let your peace*, &c. i.e. the blessings of peace and consolation, which you pronounce, shall rest on it.

^d *Dust of your feet*. The Jews thought there was so peculiar a *blessing* in the *land of Israel*, that when they came from a *heathen country*, they stopped at its borders, and wiped the dust from their shoes, lest it should pollute the *Holy Land*.

^e *Sodom and Gomorrah* were situated on the borders of the *Dead Sea*, or, as some suppose, where that sea now is. In the time of Abraham they were notorious for their wickedness, which drew down the judgment of Heaven in their total destruction. See Gen. xix. 24, 25.

The apostles instructed. S. Matthew. The apostles comforted.

16 ¶ Behold, I send you forth as sheep in the midst of wolves; be ye, therefore, wise as serpents, and harmless as doves.

17 But beware of men; for they will deliver you up to the counsels, *f* and they will scourge *g* you in their synagogues:

18 And ye shall be brought before governors and kings for my sake, for a testimony *h* against them and the Gentiles.

19 But when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak.

20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.

21 And the brother shall deliver up the brother to death, and the father the child; and the children shall rise up against their parents, and cause them to be put to death.

22 And ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved.

23 But when they persecute you in this city, flee ye into another; for verily I say unto you, Ye shall not have gone

over the cities of Israel till the Son of man be come.*i*

24 The disciple is not above his master, nor the servant above his lord.

25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called *k* the master of the house Beelzebub, how much more shall they call them of his household?

26 Fear them not, therefore; for there is nothing covered, that shall not be revealed; and hid that shall not be known.

27 What I tell you in darkness, *that* speak ye in light; and what ye hear in the ear,*l* that preach ye upon the house-tops.

28 And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell.

29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

30 But the very hairs of your head are all numbered.

31 Fear ye not, therefore, ye are of more value than many sparrows.

i Ere the Son of man come in judgment upon the Jews in the destruction of Jerusalem, and in their dispersion among the nations.

k If they have called (me) the great Head of the church Beelzebub, or the prince of evil spirits.

l In the ear, in secret.

f Councils, a court of justice.

g Scourge, to chastise or whip.

b Testimony, a witness to them, and to the Gentiles of the truth and power of my religion.

32 Whosoever, therefore, shall confess me before men, him will I confess also before my Father which is in heaven.

33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

34 Think not that I am come to send peace on earth; I came not to send peace, but a sword.

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.

36 And a man's foes shall be they of his own household.

37 He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me.

38 And he that taketh not his cross *m* and followeth after me, *n* is not worthy of me.

39 He that findeth *o* his life shall lose it; and he that loseth his life for my sake shall find it.

40 ¶ He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me.

41 He that receiveth a pro-

^m That taketh not his cross. That will not endure self-denial, affliction, and persecution, for the sake of the Gospel.

ⁿ And followeth after me. To follow Christ is to imitate his example.

^o Findeth his life, preserveth his life.

phet in the name of a prophet, shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man, shall receive a righteous man's reward.

42 And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, He shall in no wise lose his reward.

CHAP. XI.

2 John sendeth his disciples to Christ. 7 The testimony of Christ concerning John. 20 Christ upbraideth the unthankfulness and impenitence of Chorazin, Bethsaida, and Capernaum, 25 and praiseth his Father's wisdom in revealing the Gospel to the simple.

AND it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence, to teach and to preach in their cities.

2 Now, when John had heard in the prison *a* the works of Christ, he sent two of his disciples,

3 And said unto him, Art thou he that should come, *b* or do we look for another?

4 Jesus answered, and said

a In prison. John the Baptist was imprisoned, because he objected to the marriage of Herod with Herodias, the wife of his brother Philip; see Matt. xiv. 3, &c. and Mark, vi. 17.

b He that should come. The Messiah or Christ the Saviour.

unto them, Go, and shew John again those things which ye do hear and see :

5 The blind receive their sight, and the lame walk ; the lepers are cleansed, and the deaf hear ; the dead are raised up, and the poor have the Gospel preached to them.

6 And blessed is he, whosoever shall not be offended in me.

7 ¶ And, as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see ? A reed shaken with the wind ? c

8 But what went ye out for to see ? A man clothed in soft raiment ? Behold, they that wear soft clothing are in kings' houses.

9 But what went ye out for to see ? A prophet ? yea, I say unto you, and more than a prophet.

10 For this is he of whom it is written, d Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist; notwithstanding, he that is

c The meaning of the 7, 8, & 9th verses is, that John the Baptist, whom multitudes flocked into the wilderness to see, was no ordinary person, but greater than any of the ancient prophets.

d It is written, see Mal. iii. 1.

least in the kingdom of heaven is greater than he.

12 And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, e and the violent take it by force.

13 For all the prophets and the law prophesied until John.

14 And if ye will receive it, this is Elias,f which was for to come.

15 He that hath ears to hear, let him hear.

16 ¶ But whereunto shall I liken this generation ? It is like unto children sitting in the markets, and calling unto their fellows,

17 And saying, We have piped unto you, and ye have not danced ; we have mourned unto you, and ye have not lamented.

18 For John came neither eating nor drinking, and they say, He hath a devil.

19 The Son of man came eating and drinking, and they say, Behold a man glutinous, and a wine-bibber, a friend of publicans and sinners ; but

e Suffereth violence, &c. In this verse Jesus says to the multitude, " ever since John the Baptist began to preach and proclaim the Gospel of my kingdom, even to the present moment, it has suffered violence and opposition, and the violent opposers would, if possible, take it by force, as they would besiege and destroy a city."

f Elias, or Eljah, Mal. iv. 5, 6.

wisdom is justified of her children. *g*

20 ¶ Then began he to upbraid the cities wherein most of his mighty works *h* were done, because they repented not.

21 Wo unto thee, Chorazin! *i* wo unto thee Bethsaida! *i* for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth *k* and ashes. *l*

22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of Judgment than for you.

23 And thou, Capernaum, which art exalted unto heaven, *m* shalt be brought down to hell; for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day.

g But wisdom, or true religion will always be supported and defended by its friends.

b Mighty works. Miracles.

i Chorazin and Bethsaida are the same place. Here our Lord opened the eyes of the blind man; and here he preached and performed other miracles; but for the blindness and obstinacy of the people, he denounced wo upon them, which speedily overtook them, as the place was soon greatly distressed by the Romans.

k Sackcloth, a coarse cloth worn by the Jews to express mourning.

l Ashes. To express great humility and grief the Jews sprinkled themselves with ashes.

m Exalted unto heaven, &c. see Matt. iv. 13.

24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

25 ¶ At that time Jesus answered, and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, *n* and hast revealed them unto babes. *o*

26 Even so, Father, for so it seemed good in thy sight.

27 All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save *p* the Son, and *he* to whomsoever the Son will reveal him.

28 ¶ Come unto me, all ye that labour and are heavy laden, and I will give you rest.

29 Take my yoke *q* upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls.

30 For my yoke is easy, and my burden is light.

CHAP. XII.

1 Christ reproveth the blindness of the Pharisees concerning the breach of the sabbath. 31

n Wise and prudent, the learned and worldly wise.

o Babes, the ignorant, but humble and docile.

p Save, except.

q Take my yoke, &c. subject yourselves to the restraints of my religion, its restraints and duties are easy, and the burden it imposes is light.

Of blasphemy against the Holy Ghost.

AT that time Jesus went on the sabbath-day *a* through the corn; and his disciples were an hungered, and began to pluck the ears of corn, and to eat.

2 But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath-day.

3 But he said unto them, Have ye not read what David did when he was an hungered, and they that were with him;

4 How he entered into the house of God, and did eat the shew-bread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

5 Or, Have ye not read in the law, how that on the sabbath-days the priests in the temple profane the sabbath *b* and are blameless?

6 But I say unto you, That in this place is *one* greater than the temple.

7 But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

a The Jews' Sabbath-day was our Saturday. It continued from Friday at sunset, to Saturday at sunset.

b Profane the Sabbath, &c. The priests in the temple violate the rest, enjoined to be observed on the Sabbath, or perform such works, as would not be considered lawful for others.

8 For the Son of man is Lord even of the Sabbath-day.

9 ¶ And when he was departed thence, he went into their synagogue. *c*

10 And, behold, there was a man which had his hand withered; and they asked him, saying, Is it lawful to heal on the sabbath-days? that they might accuse him.

11 And he said unto them, What man shall there be among you that shall have one sheep, and if it fall into a pit on the sabbath-day, will he not lay hold on it, and lift it out?

12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath-days.

13 Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other.

14 ¶ Then the Pharisees went out, and held a council against him, how they might destroy him.

15 But when Jesus knew it he withdrew himself from thence; and great multitudes followed him, and he healed them all;

16 And charged them, that they should not make him known:

17 That it might be fulfilled which was spoken by Esaias *d* the prophet, saying,

c Synagogue, a meeting house, or house for public worship among the Jews.

d Esaias, Isaiah.

18 Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased; I will put my Spirit upon him, and he shall shew judgment to the Gentiles.^e

19 He shall not strive^f nor cry; neither shall any man hear his voice in the streets.

20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

21 And in his name shall the Gentiles^g trust.

22 ¶ Then was brought unto him one possessed with a devil, blind and dumb; and he healed him, insomuch that the blind and dumb both spake and saw.

23 And all the people were amazed, and said, Is not this the son of David?

24 But when the Pharisees heard it, they said, This fellow doth not cast out devils but by Beelzebub, the prince of the devils.

25 And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation;

^e Shew judgment to the Gentiles, carry my religion and its blessings to other nations.

^f Shall not strive, &c. The 19 and 20th verses figuratively describe a person of a most gentle and benevolent character.

^g Gentiles. The Jews called all nations, but their own, Gentiles. The word signifies nations.

and every city or house divided against itself shall not stand:

26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

27 And if I by Beelzebub^h cast out devils, by whom do your children cast them out? therefore shall they be your judges.

28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

29 Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

30 He that is not with me, is against me; and he that gathereth not with me, scattereth abroad.

31 ¶ Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men.

32 And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

33 Either make the tree good, and his fruit good; or else make the tree corrupt,

^h Beelzebub, the prince of evil spirits.

and his fruit corrupt; for the tree is known by his fruit.

34 O generation of vipers! how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

35 A good man, out of the good treasure of the heart, bringeth forth good things: and an evil man, out of the evil treasure, bringeth forth evil things.

36 But I say unto you, That every idle word that men shall speak, they shall give account in the day of judgment.

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

38 ¶ Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign i from thee.

39 But he answered, and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas.

40 For as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth.

41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it; because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

i *Sign.* A miracle.

42 The queen of the south j shall rise up in the judgment with this generation, and shall condemn it; for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

43 When the unclean spirit k is gone out of a man he walketh through dry places, seeking rest, and findeth none.

44 Then he saith I will return into my house from whence I came out; and, when he is come, he findeth it empty, swept, and garnished.

45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

46 ¶ While he yet talked to the people, behold, his mother and his brethren stood

j *Queen of the south,* in the Old Testament, queen of Sheba.

k *Unclean spirit,* &c. The wicked disposition of a man is here represented by an unclean spirit, that could leave and return to the man at pleasure: The 43, 44, and 45th verses are designed to describe a person, who, under conviction of sin, makes good resolutions, and partially reforms, but on account of persecution, or the cares of life, soon becomes remiss, and again relapses into sin and forgetfulness of God; then the return to a holy life is more difficult, and the state of this man is more hopeless and desperate, than at first.

without, desiring to speak with him.

47 Then one said unto him, Behold thy mother and thy brethren stand without, desiring to speak with thee.

48 But he answered, and said unto him that told him, Who is my mother? and who are my brethren?

49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!

50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

CHAP. XIII.

3 Of the sower and the seed. 24 Several other parables. 34 Why Christ spake in parables. 53 Christ contemned by his own countrymen.

THE same day went Jesus out of the house, and sat by the sea-side.

2 And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.

3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow:

4 And when he sowed, some seeds fell by the way-side, and the fowls came and devoured them up.

5 Some fell upon stony places, where they had not much

earth; and forthwith they sprung up, because they had no deepness of earth.

6 And when the sun was up they were scorched; and, because they had no root, they withered away.

7 And some fell among thorns; and the thorns sprung up and choked them.

8 But other fell into good ground, and brought forth fruit, some an hundred-fold, some sixty-fold, some thirty-fold.

9 Who hath ears to hear, let him hear.

10 ¶ And the disciples came, and said unto him, Why speakest thou unto them in parables?

11 He answered, and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

12 For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath.

13 Therefore speak I to them in parables; because they seeing, see not; and hearing, they hear not; neither do they understand.

14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive.

15 For this people's heart is

waxed gross *a* and their ears are dull of hearing, and their eyes they have closed ; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

16 But blessed are your eyes, for they see ; and your ears, for they hear.

17 For verily I say unto you, That many prophets and righteous *men* have desired to see those things which ye see, and have not seen them ; and to hear those things which ye hear, and have not heard them.

18 ¶ Hear ye, therefore, the parable *b* of the sower.

19 When any one heareth the word of the kingdom, *c* and understandeth it not, then cometh the wicked *one*, and catcheth away that which was sown in his heart. This is he which received seed by the way-side.

20 But he that received the seed into stony places, the same is he that heareth the word, and anon *d* with joy receiveth it :

21 Yet hath he not root in himself, but dureth for a while;

a Heart is waxed gross, understanding is stupified.

b Parable, a similitude or comparison; which in a fabulous or figurative manner conveys moral and spiritual truth.

c The word of the kingdom, the Gospel.

d Anon, Immediately.

for when tribulation or persecution ariseth because of the word, by and by he is offended.

22 He also that received seed among the thorns, is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

23 But he that received seed into the good ground is he that heareth the word, and understandeth it ; which also beareth fruit, and bringeth forth, some an hundred-fold, some sixty, some thirty..

24 ¶ Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field ;

25 But, while men slept, his enemy came and sowed tares among the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the servants of the householder came, and said unto him, Sir, didst not thou sow good seed in thy field ? from whence then hath it tares ?

28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up ?

e Is offended, relapseth, or falleth into sin.

29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30 Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.

31 ¶ Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard-seed, which a man took, and sowed in his field:

32 Which indeed is the least of all seeds; but when it is grown it is the greatest among herbs, and becometh a tree; so that the birds of the air come and lodge in the branches thereof.

33 ¶ Another parable spake he unto them, The kingdom of heaven is like unto leaven, ^f which a woman took, and hid in three measures of meal, till the whole was leavened.

34 All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:

35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

f Leaven, yeast or ferment.

36 ¶ Then Jesus sent the multitude away, and went into the house; and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

37 He answered, and said unto them, He that soweth the good seed is the Son of man;

38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one;

39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

40 As, therefore, the tares are gathered and burned in the fire; so shall it be in the end of this world.

41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity,

42 And shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth.

43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

44 ¶ Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found he hideth, and, for joy thereof, goeth and selleth all that he hath, and buyeth that field.

45 ¶ Again, the kingdom of

heaven is like unto a merchant-man seeking goodly pearls :

46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

47 ¶ Again, the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind :

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49 So shall it be at the end of the world; the angels shall come forth, and sever the wicked from among the just,

50 And shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth.

51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

52 Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure *things* new and old.

53 ¶ And it came to pass, that, when Jesus had finished these parables, he departed thence.

54 And when he was come into his own country he taught them in their synagogue, insomuch that they were astonish-

g Sever, to separate.

ed, and said, Whence hath this *man* this wisdom, and these mighty works?

55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

56 And his sisters, are they not all with us? Whence then hath this *man* all these things?

57 And they were offended in him. But Jesus said unto them, A prophet is not without honour, save *h* in his own country, and in his own house.

58 And he did not many mighty works there, because of their unbelief.

CHAP. XIV.

1 *Herod's opinion of Christ.*
3 *John Baptist beheaded.* 15
Five thousand fed.

AT that time Herod the tetrarch *a* heard of the fame of Jesus,

2 And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works *b* do shew forth themselves in him.

3 ¶ For Herod had laid hold on John, and bound him, and put *him* in prison for Herodias' sake, his brother Philip's wife.

b Save, except.

a Tetrarch, governor of a fourth part of a kingdom or country.

b Mighty works, &c. miracles are performed by him.

4 For John said unto him, It is not lawful for thee to have her.

5 And when he would have put him to death he feared the multitude, because they counted him as a prophet.

6 But when Herod's birthday was kept, the daughter of Herodias danc'd before them, and pleased Herod.

7 Whereupon he promised with an oath to give her whatsoever she would ask.

8 And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.^c

9 And the king was sorry; nevertheless, for the oath's sake, and them which sat with him at meat, he commanded it to be given her.

10 And he sent and beheaded John in the prison.

11 And his head was brought in a charger, and given to the damsel; and she brought it to her mother.

12 And his disciples came, and took up the body, and buried it, and went and told Jesus.

13 ¶ When Jesus heard of it he departed thence by ship into a desert place apart; ^d and, when the people had heard thereof, they followed him on foot out of the cities.

14 And Jesus went forth, and saw a great multitude,

and was moved with compassion toward them, and he healed their sick.

15 ¶ And when it was evening his disciples came to him, saying, This is a desert place, and the time is now past; ^e send the multitude away, that they may go into the villages, and buy themselves victuals.

16 But Jesus said unto them, They need not depart; give ye them to eat.

17 And they say unto him, We have here but five loaves and two fishes.

18 He said, Bring them hither to me.

19 And he commanded the multitude to sit down on the grass, and took the five loaves and the two fishes, and, looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude.

20 And they did all eat, and were filled; and they took up of the fragments that remained twelve baskets full.

21 And they that had eaten were about five thousand men, besides women and children.

22 ¶ And straightway ^f Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

^e The time is now past, the day is far spent.

^f Straightway, immediately.

^c Charger; a basin.

^d Apart, alone.

23 And when he had sent the multitudes away, he went up into a mountain apart to pray; and when the evening was come he was there alone.

24 But the ship was now in the midst of the sea tossed with waves; for the wind was contrary.

25 And in the fourth watch of the night; ^g Jesus went unto them walking on the sea.

26 And when the disciples saw him walking on the sea they were troubled, saying, It is a spirit; and they cried out for fear.

27 But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.

28 And Peter answered him, and said, Lord, if it be thou, bid me come unto thee on the water.

29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

30 But when he saw the wind boisterous he was afraid; and, beginning to sink, he cried, saying, Lord, save me.

31 And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

32 And when they were come into the ship the wind ceased.

^g *Fourth watch, &c.* between three and six in the morning, or after midnight.

33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

34 ¶ And when they were gone over, they came into the land of Gennesaret.

35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased.

36 And besought him that they might only touch the hem of his garment; and as many as touched were made perfectly whole.

CHAP. XV.

2 *God's commandments, and men's traditions.* 10 *What defileth a man.*

THEN came to Jesus scribes and Pharisees, which were of Jerusalem, saying,

2 Why do thy disciples transgress the tradition ^a of the elders; ^b for they wash not their hands when they eat bread.

3 But he answered, and said unto them, Why do ye also transgress the commandment of God by your tradition?

4 For God commanded, saying, Honour thy father and mo-

^a *Tradition,* something handed down from age to age without being committed to writing; laws of the Jews not recorded in the Old Testament.

^b *Elders,* the ancients; ancient rulers or officers; ancestors.

ther; and, He that curseth father or mother, let him die the death.

5 But ye say, c Whosoever shall say to his father or his mother, *It is a gift, by whatsoever thou mightest be profited by me,*

6 And honour not his father or his mother, *he shall be free.* Thus have ye made the commandment of God of none effect by your tradition.

7 Ye hypocrites! well did E-saias d prophesy of you, saying,

8 This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.

9 But in vain they do worship me, teaching for doctrines the commandments of men.

10 ¶ And he called the multitude, and said unto them, Hear, and understand:

11 Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended after they heard this saying?

13 But he answered, and

c Verses 5 and 6. But ye say, if a man say to his distressed father or mother, "I give or devote to the altar whatsoever of mine might be appropriated to thy relief," he shall not afterwards be under obligation to honour or relieve them by his assistance.

d E-saias, Isaiah.

said, Every plant which my heavenly Father hath not planted shall be rooted up.

14 Let them alone; they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

15 Then answered Peter, and said unto him, Declare unto us this parable.

16 And Jesus said, Are ye also yet without understanding?

17 Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught:

18 But those things which proceed out of the mouth come forth from the heart, and they defile the man?

19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies;

20 These are the things which defile a man; but to eat with unwashen hands defileth not a man.

21 ¶ Then Jesus went thence, and departed into the coast of Tyre and Sidón.

22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil.

23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

24 But he answered, and said, I am not sent but unto the lost sheep of the house of Israel.

25 Then came she and worshipped him, saying, Lord help me.

26 But he answered, and said, It is not meet to take the children's bread, and to cast it to dogs.^e

27 And she said, Truth, Lord; yet the dogs eat of the crumbs which fall from their master's table.

28 Then Jesus answered, and said unto her, O woman, great is thy faith; be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

29 ¶ And Jesus departed from thence, and came nigh unto the sea of Galilee, and went up into a mountain, and sat down there.

30 And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet, and he healed them;

31 Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame

^e Jesus in order to exercise the faith of this Gentile woman, addressed her, as if he were under the same prejudice as other Jews, who regarded the Gentiles as unworthy the blessings of God, and deserving no better treatment than dogs:

to walk, and the blind to see; and they glorified the God of Israel.

32 ¶ Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat; and I will not send them away fasting, lest they faint in the way.

33 And his disciples say unto him, Whence should we have so much bread in the wilderness as to fill so great a multitude?

34 And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.

35 And he commanded the multitude to sit down on the ground.

36 And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude.

37 And they did all eat, and were filled; and they took up of the broken meat that was left seven baskets full.

38 And they that did eat were four thousand men, besides women and children.

39 And he sent away the multitude, and took ship, and came into the coasts of Magdala.

CHAP. XVI.

- 1 *The Pharisees desire a sign.*
- 6 *The leaven of the Pharisees and of the Sadducees.*
- 21 *Christ foreshoweth his death.*

THE Pharisees also, with the Sadducees, came, and tempting, desired him that he would shew them a sign from heaven.^a

2 He answered, and said unto them, When it is evening, ye say, *It will be fair weather,* for the sky is red:

3 And in the morning, *It will be foul weather to-day,* for the sky is red and lowering. O ye hypocrites! ye can discern the face of the sky; but can ye not discern the signs of the times? ^b

4 A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

5 ¶ And when his disciples were come to the other side they had forgotten to take bread.

6 ¶ Then Jesus said unto them, Take heed, and beware of the leaven of the Pharisees, and of the Sadducees.

7 And they reasoned among themselves, saying, *It is be-*

^a *A sign from heaven,* a miracle; they wished to see our Saviour produce some wonderful appearance in the heavens.

^b *Signs of the times;* Do you not perceive, by comparing the present state of the world with prophecy, and by the correspondence of my miracles with those, which should be performed by the Messiah, that this is the time of his coming, and that I am indeed the very person, your long expected Saviour?

cause we have taken no bread.

8 Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

9 Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

10 Neither the seven loaves of the four thousand, and how many baskets ye took up?

11 How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees, and of the Sadducees?

12 Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

13 ¶ When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am?

14 And they said, Some say that thou art John the Baptist; some, Elias; ^c and others, Jeremias, ^d or one of the prophets.

15 He saith unto them, But whom say ye that I am?

16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

^c Elias, Elijah.

^d Jeremias, Jeremiah.

17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona,^e for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

18 And I say also unto thee, That thou art Peter;^f and upon this rock I will build my church; and the gates of hell^g shall not prevail against it.

19 And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.^h

20 Then charged he his disciples, that they should tell no man that he was Jesus the Christ.

21 ¶ From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders, and chief priests, and scribes, and

^e Bar-jona, son of Jonas.

^f Peter, in Greek, and *Cephas* in Syriac, signifies a rock or stone.

^g Gates of hell, the powers of hell and sin.

^h Verse 19. I will, by the assistance of the Holy Spirit, give you power to preach the Gospel of my kingdom with success, and commission you to make the first publication of it to the Gentiles; and whatever ordinances you shall by divine assistance establish for the order of the church and the benefit of religion, they shall be approved and confirmed by God.

be killed, and be raised again the third day.

22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord; this shall not be unto thee.

23 But he turned, and said unto Peter, Get thee behind me, Satan; thou art an offence unto me; for thou savourest ⁱ not the things that be of God, but those that be of men.

24 ¶ Then said Jesus unto his disciples, If any man will come after me, let him deny himself,^j and take up his cross and follow me.

25 For whosoever will save his life, shall lose it;^k and whosoever will lose his life for my sake, shall find it.

26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or, what shall a man give in exchange for his soul?

27 For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works.

28 Verily I say unto you, There be some standing here which shall not taste of death till they see the Son of man coming in his kingdom.

ⁱ Savourest, approvest.

^j Let him deny himself temporal care and enjoyment, bear patiently any hardship for my sake and the Gospel, and follow my example.

^k Whosoever will save and prolong his present life, rather than expose it, if necessary, for me and my religion, shall love it forever.

^l Not taste of death, shall not die.

CHAP. XVII.

1 Transfiguration of Christ ;
14 he healeth the lunatic.

AND after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

2 And was transfigured before them ; and his face did shine as the sun, and his raiment was white as the light.

3 And, behold, there appeared unto them Moses and Elias talking with him.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here ; *a* if thou wilt, let us make here three tabernacles ; *b* one for thee, and one for Moses, and one for Elias.

5 While he yet spake, behold, a bright cloud overshadowed them ; and, behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased ; hear ye him.

6 And when the disciples heard it they fell on their faces, and were sore afraid.

7 And Jesus came and touched them, and said, Arise, and be not afraid.

8 And when they had lifted up their eyes they saw no man, save *c* Jesus only.

a It is good for us to stay or continue here.

b Tabernacle, a place of public worship or of temporary residence ; a tent.

c Save, except.

9 And, as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

10 And his disciples asked him, saying, Why then say the scribes that Elias *d* must first come ?

11 And Jesus answered and said unto them, Elias truly shall first come, and restore all things.

12 But I say unto you, That Elias is come already, and they knew him not ; but have done unto him whatsoever they listed ; *e* likewise shall also the Son of man suffer of them.

13 Then the disciples understood that he spake unto them of John the Baptist.

14 ¶ And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying,

15 Lord, have mercy on my son ; for he is lunatic, and sore vexed ; for oft-times he falleth into the fire, and oft into the water.

16 And I brought him to thy disciples, and they could not cure him.

17 Then Jesus answered and said, O faithless and perverse generation ! how long shall I be with you ? how long

d Elias, Elijah.

e Listed, pleased.

shall I suffer you? Bring him hither to me.

18 And Jesus rebuked the devil, and he departed out of him; and the child was cured from that very hour.

19 Then came the disciples to Jesus apart, ^f and said, Why could not we cast him out?

20 And Jesus said unto them, because of your unbelief; for verily I say unto you, If ye have faith as a grain of mustard-seed, ^g ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you.

21 Howbeit, this kind goeth not out but by prayer and fasting.

22 ¶ And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men;

23 And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

24 ¶ And when they were come to Capernaum, ^h they that received tribute-money ⁱ came to Peter, and said, Doth not your Master pay tribute?

25 He saith, Yes. And when he was come into the

^f Apart, privately.

^g If you had but a small degree of faith, no more comparatively than a grain of mustard-seed.

^h Capernaum, see note, Matt. iv.

ⁱ 13.

^j Tribute, toll or tax.

house Jesus prevented him, saying, What thinkest thou, Simon? Of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free. ^j

27 Notwithstanding, let ^k them should offend them, go to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money; that take, and give unto them for me and thee. ●

CHAP. XVIII.

1 Christ teacheth to be humble.
7 Touching offences, 21 and forgiving one another.

AT the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him and set him in the midst of them,

3 And said, Verily I say unto you, Except ye be converted, and become as little children, ^a

^j Children free. To understand this verse and the others in connexion, it should be remembered, that the tribute here exacted was for the support of the temple, from which Jesus, as being the Son of God, whose house the temple was, ought to have been exempted.

^a As little children, humble and teachable.

Of giving offences, Chap. xviii. *and forgiving others.*

ye shall not enter into the kingdom of heaven.

4 Whosoever, therefore, shall humble himself as this little child, the same is the greatest in the kingdom of heaven.

5 And whoso shall receive one such little child in my name, receiveth me.

6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

7 ¶ Wo unto the world because of offences ! for it must needs be that offences come ; but wo to that man by whom the offence cometh !

8 Wherefore, if thy hand or thy foot offend thee, b cut them off, and cast them from thee ; it is better for thee to enter into life halt c or maimed, rather than having two hands, or two feet, to be cast into everlasting fire.

9 And if thine eye offend thee, pluck it out, and cast it from thee ; it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell-fire.

10 Take heed that ye despise not one of these little ones ; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.

b Offend thee, occasion thee to sin.
c Halt, lame.

11 For the Son of man is come to save that which was lost.

12 How think ye ? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray ?

13 And if so be that he find it, verily I say unto you, He rejoiceth more of that sheep, than of the ninety and nine which went not astray.

14 Even so, it is not the will of your Father which is in heaven, that one of these little ones should perish.

15 ¶ Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone ; if he shall hear thee, thou hast gained thy brother.

16 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

17 And if he shall neglect to hear them, tell it unto the church ; but if he neglect to hear the church, let him be unto thee as an heathen man d and a publican. e

18 Verily I say unto you, Whatsoever ye shall bind f on

d Heathen, a Pagan or idolator.

e Publican, a Roman tax-gatherer.

f Ye shall bind, ye shall loose, &c. Whatever you shall determine upon earth agreeable to my directions, shall be approved and confirmed by God in heaven.

The merciless servant S. Matthew. and merciful master.

earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven.

19 Again I say unto you, That if two of you shall agree on earth as touching g any thing that they shall ask, it shall be done for them of my Father which is in heaven.

20 For where two or three are gathered together in my name, there am I in the midst of them.

21 ¶ Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven.

23 ¶ Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him which owed him ten thousand talents.^h

25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made.

26 The servant, therefore, fell down, and worshipped him, saying, Lord, have patience with me, & I will pay thee all.

g Touching, concerning.

b Talent, above 1500 dollars; 10,000 talents were above 1517 millions.

27 Then the Lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellow-servants which owed him an hundred pence; *i* and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.

29 And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not; but went and cast him into prison till he should pay the debt.

31 So when his fellow-servants saw what was done they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

33 Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the tormentors,^k till he should pay all that was due unto him.

35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

i One hundred pence, about fourteen dollars.

k Tormentors, Jailers.

CHAP. XIX.

1 Christ healeth the sick, 3 answereth the Pharisees touching divorce. 16 How to attain everlasting life.

AND it came to pass, that when Jesus had finished these sayings he departed from Galilee and came into the coasts of Judea, beyond Jordan:

2 And great multitudes followed him; and he healed them there.

3 ¶ The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

4 And he answered and said unto them, Haye ye not read, that he which made them at the beginning made them male and female;

5 And said, for this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh?

6 Wherefore they are no more twain, but one flesh. What, therefore, God hath joined together, let not man put asunder.

7 They say unto him, Why did Moses then command to give a writing of divorce, and to put her away?

8 He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives; but from the beginning it was not so.

9 And I say unto you, Whosoever shall put away his wife,

except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away doth commit adultery.

10 His disciples say unto him, If the case of the man be so with his wife, it is not good to marry.

11 But he said unto them, All men cannot receive this saying, save they to whom it is given.

12 For there are some eunuchs, which were so born from their mother's womb; & there are some eunuchs, which were made eunuchs of men; and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

13 ¶ Then were there brought unto him little children, that he should put his hands on them, and pray; and the disciples rebuked them.

14 But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.

15 And he laid his hands on them, and departed thence.

16 ¶ And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

17 And he said unto him, Why callest thou me good? there is none good but one, that is, God; but if thou wilt enter into life, keep the commandments.

The young man instructed. S. Matthew. A reward promised.

18 He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness.

19 Honour thy father and thy mother; and, Thou shalt love thy neighbour as thyself.

20 The young man saith unto him, All these things have I kept from my youth up; what lack I yet?

21 Jesus said unto him, If thou wilt be perfect, go and sell what thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me.

22 But when the young man heard that saying he went away sorrowful; for he had great possessions.

23 ¶ Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man *a* to enter into the kingdom of God.

25 When his disciples heard it they were exceedingly amazed, saying, Who then can be saved?

26 But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.

a Than for a rich man, who trusts in his riches.

27 ¶ Then answered Peter, and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?

28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration,*b* when then the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel.

29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, & shall inherit everlasting life.

30 But many *that are first* shall be last, and the last shall be first.*c*

CHAP. XX.

1 *Of the labourers in the vineyard.* 20 Christ teacheth his disciples to be lowly.

FOR the kingdom of heaven is like unto a man *that is an householder*, which went out early in the morning to hire labourers into his vineyard.

2 And when he had agreed with the labourers for a pen-

b In the regeneration, in the renewal of the heart, and a holy life.

c But many who are first in regard to privileges and instruction, shall be last to embrace my religion; and many who enjoy but little light and advantage, will readily improve them, and be first among my disciples.

ny a-day, he sent them into his vineyard.

3 And he went out about the third hour, *a* and saw others standing idle in the market-place,

4 And said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

5 Again he went out about the sixth *b* and ninth *c* hour, and did likewise.

6 And about the eleventh hour *d* he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right, *that* shall ye receive.

8 So when even was come, *e* the Lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire, *f* beginning from the last unto the first.

9 And when they came that were hired about the eleventh hour, they received every man a penny.

10 But when the first came, *a* *T*hird hour, nine o'clock in the morning.

b Sixth hour, noon.

c Ninth hour, three in the afternoon.

d Eleventh hour, five o'clock in the afternoon.

e Even, evening or night.

f Hire, wages.

they supposed that they should have received more; and they likewise received every man a penny.

11 And when they had received it they murmured against the good man of the house,

12 Saying, These last have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

13 But he answered one of them, and said, Friend, I do thee no wrong; didst not thou agree with me for a penny?

14 Take that thine is, and go thy way; I will give unto this last even as unto thee.

15 Is it not lawful for me to do what I will with mine own? is thine eye evil *g* because I am good?

16 So the last shall be first, and the first last; for many be called, but few chosen.

17 ¶ And Jesus, going up to Jerusalem, took the twelve disciples apart in the way, and said unto them,

18 Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests, and unto the scribes, and they shall condemn him to death,

19 And shall deliver him to the Gentiles *h* to mock, and to scourge, and to crucify him;

g Is thine eye evil? art thou evil?

b Gentiles, in this verse means the Romans, who at this time held the land of Judea in subjection.

Zebedee's children.

S. Matthew.

Two blind men

and the third day he shall rise again.

20 ¶ Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him.

21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

22 But Jesus answered and said, Ye know not what ye ask. Are ye able *i* to drink of the cup that I shall drink of, and to be baptized with the baptism that I am bapfized with? They say unto him, We are able.

23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with; but to sit on my right hand and on my left, is not mine to give; but it shall be given to them for whom it is prepared of my Father.

24 And when the ten heard it they were moved with indignation against the two brethren.

25 But Jesus called them unto him, and said, Ye know that the princes of the Gentiles *j* exercise dominion over

i Are ye able to drink of the cup of suffering, *that I shall drink of, and to be baptized,* or to endure the trials and afflictions, that I shall endure?

j The princes of the nations exercise dominion over their subjects, and

them, and they that are great exercise authority upon them.

26 But it shall not be so among you; but whosoever will be great among you, let him be your minister;

27 And whosoever will be chief among you, let him be your servant:

28 Even as the Son of man came not to be ministered *k* unto, but to minister, and to give his life a ransom for many.

29 ¶ And as they departed from Jericho a great multitude followed him.

30 And, behold, two blind men sitting by the way-side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou son of David.

31 And the multitude rebuked them, because they should hold their peace; but they cried the more, saying, Have mercy on us, O Lord, thou son of David.

32 And Jesus stood still and called them, and said, What will ye that I shall do unto you?

33 They say unto him,

they that are great, exercise authority among them, but it shall not be so among you, who are subjects of my spiritual kingdom. On the contrary, whosoever would become great among you, let him become your servant, and whosoever would be chief, let him be your slave.

k Not to be ministered unto, not to be served or waited upon, but to serve.

receive sight.

Chap. xxi. Buyers, &c. cast out.

Lord, that our eyes may be opened.

34 So Jesus had compassion on them, and touched their eyes; and immediately their eyes received sight, and they followed him.

CHAP. XXI.

1 Christ rideth into Jerusalem on an ass, 12 and casteth out the buyers and sellers.

AND when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her; loose them, and bring them unto me.

3 And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt, the foal of an ass.

6 And the disciples went, and did as Jesus commanded them,

7 And brought the ass, and the colt, and put on them their clothes; and they set him thereon.

8 And a very great multitude spread their garments in

the way; others cut down branches from the trees, and strewed them in the way.

9 And the multitudes that went before, and that followed, cried, saying, Hosanna ^a to the son of David; Blessed is he that cometh in the name of the Lord; ^b Hosanna in the highest.

10 And when he was come into Jerusalem all the city was moved, saying, Who is this?

11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

12 ¶ And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves,

13 And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

14 And the blind and the lame came to him in the temple; and he healed them.

15 ¶ And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased, ^c

16 And said unto him, Hearest thou what these say? And

^a Hosanna, save, we beseech thee; may God save and prosper him.

^b Lord, in the Hebrew Yehovab.

^c Sore displeased, much displeased.

Jesus saith unto them, Yea ; have ye never read, Out of the mouth of babes and sucklings thou hast perfected^d praise ?

17 ¶ And he left them, and went out of the city into Bethany ; and he lodged there.

18 Now, in the morning, as he returned into the city he hungered.

19 And when he saw a fig-tree in the way, he came to it, and found nothing thereon but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig-tree withered away.

20 And when the disciples saw it they marvelled, saying, How soon is the fig-tree withered away !

21 Jesus answered, and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig-tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea ; it shall be done.

22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

23 ¶ And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou

these things ? and who gave thee this authority ?

24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.

25 The baptism of John, whence was it ? from heaven, or of men ? And they reasoned with themselves, saying, If we shall say, From heaven ; he will say unto us, Why did ye not then believe him ?

26 But if we shall say, Of men ; we fear the people ; for all hold John as a prophet.

27 And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

28 ¶ But what think ye ? A certain man had two sons ; and he came to the first, and said, Son, go work to-day in my vineyard.

29 He answered and said, I will not ; but afterward he repented, and went.

30 And he came to the second, and said likewise. And he answered and said, I go, sir ; and went not.

31 Whether of them twain did the will of his father ? They say unto him, the first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

32 For John came unto you in the way of righteousness,

^d Perfected, procured praise.

^e Elders of the people, senators ; the seventy, who composed the supreme council of the Jews.

and ye believed him not; but the publicans and the harlots believed him; and ye, when ye had seen it, repented not afterward, that ye might believe him.

33 ¶ Hear another parable; There was a certain householder which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country:

34 And when the time of the fruit drew near, he sent his servants to the husbandmen that they might receive the fruits of it.

35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36 Again, he sent other servants more than the first; and they did unto them likewise.

37 But last of all he sent unto them his son, saying, they will reverence my son.

38 But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.

39 And they caught him, and cast him out of the vineyard, and slew him.

40 When the lord, therefore, of the vineyard cometh, what will he do unto those husbandmen?

41 They say unto him, He will miserably destroy those

wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

42 Jesus saith unto them, Did ye never read in the scriptures, ^f The stone which the builders rejected, the same is become the head of the corner; this is the Lord's doing, and it is marvellous in our eyes?

43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

44 And whosoever shall fall on this stone shall be broken; ^g but on whomsoever it shall fall, it will grind him to powder.

45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

46 But when they sought to lay hands on him they feared the multitude, because they took him for a prophet.

CHAP. XXII.

1 *The marriage of the king's son.* 9 *The calling of the Gentiles.* 11 *The wedding-garment.* 21 *Tribute ought to be paid to Cesar.* 23 *Christ confuteth the Sadducees.*

^f See Psalm cxviii. 22. Isai. xxviii. 16.

^g Fall on this stone. Whosoever shall stumble, or be offended with Jesus Christ and his religion, will severely suffer, but on him who tempts and finally rejects it, will fall its heaviest denunciations.

AND Jesus answered, and spake unto them again by parables, and said,

2 The kingdom of heaven is like unto a certain king, which made a marriage for his son,

3 And sent forth his servants to call them that were bidden to the wedding; and they would not come.

4 Again he sent forth other servants saying, Tell them which are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; come unto the marriage.

5 But they made light of it, and went their ways, one to his farm, another to his merchandise;

6 And the remnant^a took his servants, and intreated them spitefully, and slew them.

7 But when the king heard thereof he was wroth: and he sent forth his armies, and destroyed those murderers, and burnt up their city.

8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

9 Go ye, therefore, into the highways, and, as many as ye shall find, bid to the marriage.

10 So those servants went out into the highways, and gathered together all, as many as they found, both bad and good; and the wedding was furnished with guests.

a Remnant, the rest or remainder.

11 ¶ And when the king came in to see the guests, he saw there a man which had not on a wedding-garment:

12 And he saith unto him, Friend, how earnest thou in hither not having a wedding-garment? And he was speechless.^b

13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.

14 For many are called, but few are chosen.

15 ¶ Then went the Pharisees,^c and took counsel how they might entangle him in his talk.

16 And they sent out unto him their disciples with the Herodians,^d saying, Master, we know that thou art true, and teachest the way of God in truth, neitherarest thou for any man; for thou regardest not the person of men.

17 Tell us, therefore, what thinkest thou? Is it lawful to give tribute unto Cesar,^e or not?

b In ancient times wedding-garments were often provided by the person who made the wedding; so that they who appeared without had no excuse; the king was therefore just in his command.

c Pharisees, see Matt. v. 20.

d Herodians, Partisans or friends of Herod.

e Is it lawful for us to give tribute to Cesar, the Roman emperor?

18 But Jesus perceived their wickedness, *f* and said, Why tempt ye me, ye hypocrites?

19 Shew me the tribute-money. And they brought unto him a peany.

20 And he saith unto them, Whose is this image and superscription? *g*

21 They say unto him, Cesar's. Then saith he unto them, Render, therefore, unto Cesar the things which are Cesar's; and unto God the things that are God's.

22 When they had heard these words they marvelled, and left him, and went their way.

23 ¶ The same day came to him the Sadducees, *h* which say that there is no resurrection, and asked him,

24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

f Their wickedness consisted in endeavouring, by indirect questions, to induce Jesus to tell them whether it were lawful for the Jews to obey the Roman emperor, or whether he himself had come to be their temporal prince to relieve them from the yoke of their enemies.

g Image and superscription. The current coin at this time in Judea had the head of Cesar and his name impressed upon it; the piece of money here called a penny, was a Roman coin, in value about 14 cents.

h Sadducees, a Jewish sect, who denied the resurrection of the dead, and that there were angels or spirits.

25 Now, there were with us seven brethren; and the first, when he had married a wife, deceased; and having no issue, *i* left his wife unto his brother:

26 Likewise the second also, and the third, unto the seventh.

27 And last of all the woman died also.

28 Therefore, in the resurrection, whose wife shall she be of the seven? for they all had her.

29 Jesus answered and said unto them, Ye do err, not knowing the scriptures nor the power of God.

30 For in the resurrection they neither marry nor are given in marriage; but are as the angels of God in heaven.

31 But, as touching *j* the resurrection of the dead, *k* have ye not read that which was

i Issue, children.

j As touching, concerning.

k Resurrection, &c. In the 31 and 32d verses our Saviour is reasoning to shew there was a future state, which the Sadducees denied. Jesus told them, that God proclaimed himself the God of Abraham, Isaac and Jacob, long after they had been dead, (see Exodus iii. 6.) which he could not have done, unless they still existed in a future state; for he could not with any propriety style himself the God of those who were finally dead, or did not exist; he can be a God only of those who live either in this or a future state; therefore the Sadducees might have understood from the Old Testament, which they believed, that there was a future state, and might be a resurrection.

spoken unto you by God, saying,

32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not God of the dead, but of the living.

33 And when the multitude heard this they were astonished at his doctrine. *l*

34 ¶ But when the Pharisees had heard that he had put the Sadducees to silence they were gathered together.

35 Then one of them, which was a lawyer, asked him a question, tempting him, and saying,

36 Master, which is the great commandment in the law?

37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the first and great commandment.

39 And the second is like unto it, Thou shalt love thy neighbour as thyself.

40 On these two commandments hang *m* all the law and the prophets.

41 ¶ While the Pharisees were gathered together, Jesus asked them,

42 Saying, What think ye of Christ? whose son is he? They say unto him, *The son of David.*

l Doctrine, instruction.

m Hang, depend.

43 He saith unto them, How then doth David in spirit call him Lord, *n* saying,

44 The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

45 If David then call him Lord, how is he his son?

46 And no man was able to answer him a word; neither durst any man, from that day forth, ask him any more questions.

CHAP. XXIII.

1 *The scribes' and Pharisees' good doctrine, but evil examples of life.* 34 *The destruction of Jerusalem foretold.*

THEN spake Jesus to the multitude, and to his disciples,

2 Saying, the scribes and the Pharisees sit in Moses' seat. *a*

3 All, therefore, whatsoever they bid you observe, that observe and do; but do not ye after their works; for they say, and do not.

4 For they bind heavy burdens, and grievous to be borne, and lay *b* them on men's shoulders; but they themselves will not move them with one of their fingers. *b*

5 But all their works they do for to be seen of men; they

n See Psalm cx.

a Moses' seat, the chair of Moses.

b Burdens, &c. which they themselves will not put a finger to.

make broad their phylacteries c and enlarge the borders d of their garments,

6 And love the uppermost rooms at feasts, and the chief seats in the synagogues,

7 And greetings in the markets, e and to be called of men, Rabbi, Rabbi.f

8 But be not ye called Rabbi; for one is your Master, even Christ; and all ye are brethren.

9 And call no man your father upon the earth; for one is your Father, which is in heaven.

10 Neither be ye called Masters; for one is your Master, even Christ.

11 But he that is greatest among you shall be your servant.

12 And whosoever shall exalt himself shall be abased; g and he that shall humble himself shall be exalted.

13 ¶ But wo unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye

^c Phylacteries, scrolls of parchment, containing sentences of the Mosaic Law, bound to the forehead and wrists. Deut. vi. 8. xi. 18.

^d Borders, &c. See Numb. xv. 38. Deut. xxii. 12.

^e Greetings, to be honoured with respect in public places.

^f To be called Rabbi, Rabbi, and to be called by men, master, master, at every word.

^g Abased, shall be humbled.

them that are entering to go in.

14 Wo unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer; therefore ye shall receive the greater damnation.

15 Wo unto you, scribes and Pharisees, hypocrites! for ye compass h sea and land to make one proselyte; i and when he is made, ye make him two-fold more the child of hell than yourselves.

16 Wo unto you, ye blind guides! j which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor.k

17 Ye fools, and blind! for whether is greater, the gold, or the temple that sanctifieth the gold?

18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.

19 Ye fools, and blind! for whether is greater the gift, or the altar that sanctifieth the gift?

20 Whoso, therefore, shall swear by the altar, sweareth by it, and by all things thereon.

21 And whoso shall swear by the temple, sweareth by it,

^b Compass, ye traverse or pass over sea and land.

ⁱ Proselyte, a convert to Judaism.

^j Blind guides, false teachers.

^k He is a debtor; he is bound to regard his oath.

and by him that dwelleth therein.

22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

23 Wo unto you, scribes and Pharisees, hypocrites ! for ye pay tithe *l* of mint, and anise, and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith ; these ought ye to have done, and not to leave the other undone.

24 Ye blind guides ! which strain at a gnat *m* and swallow a camel.

25 Wo unto you, scribes and Pharisees, hypocrites ! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

26 Thou blind Pharisee ! cleanse first that *which is* within the cup and platter, that the outside of them may be clean also.

27 Wo unto you, scribes and Pharisees, hypocrites ! for ye are like unto whitened sepulchres, which indeed appear

beautiful outward, but are within full of dead men's bones, and of all uncleanness.

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

29 Wo unto you, scribes and Pharisees, hypocrites ! because ye build the tombs of the prophets, and garnish *n* the sepulchres of the righteous,

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood *o* of the prophets.

31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

32 Fill ye up then the measure of your fathers.

33 Ye serpents, ye generation of vipers ! how can ye escape the damnation of hell ?

34 ¶ Wherefore, behold, I send unto you prophets, and wise men, and scribes ; and some of them ye shall kill and crucify ; and some of them shall ye scourge in your synagogues, and persecute them from city to city ;

35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar.

m Garnish, adorn.

n The blood, in killing.

Jerusalem's destruction. Chap. xxiv. *Calamities before it.*

36 Verily I say unto you, All these things shall come upon this generation.

37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

38 Behold, your house is left unto you desolate.

39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

CHAP. XXIV.

1 *The destruction of the temple foretold.* 29 *Of Christ's coming to judgment.*

AND Jesus went out, and departed from the temple; and his disciples came to him, for to shew him the buildings of the temple.

2 And Jesus said unto them, See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

3 ¶ And, as he sat upon the mount of Olives, ^a the disciples came unto him privately, saying, Tell us, when shall

^a Mount of Olives, or Mount Olivet, was a little more than half a mile east of Jerusalem, and separated from it by the valley of Jehoshaphat, through which run the brook Kidron. From the top of this mountain our Saviour ascended into heaven.

these things be? and what shall be the sign of thy coming, and of the end of the world?

4 And Jesus answered and said unto them, Take heed that no man deceive you:

5 For many shall come in my name saying, I am Christ; and shall deceive many.

6 And ye shall hear of wars, and rumours of wars; see that ye be not troubled; for all these things must come to pass, but the end is not yet.

7 For nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places.

8 All these are the beginning of sorrows.

9 Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my name's sake.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And many false prophets shall rise, and shall deceive many.

12 And because iniquity shall abound, the love of many shall wax cold.

13 But he that shall endure unto the end, the same shall be saved.

14 And this Gospel of the kingdom shall be preached in all the world, for a witness

unto all nations ; and then shall the end come.^b

15 When ye, therefore, shall see the abomination of desolation,^c spoken of by Daniel the prophet, stand in the holy place, (whoso readeth let him understand,) ^d

16 Then let them which be in Judea flee into the mountains :

17 Let him which is on the house-top not come down to take any thing out of his house :

18 Neither let him which is in the field return back to take his clothes.

19 And wo unto them that are with child, and to them that give suck, in those days !

b The end come. The end of the Jewish state in Judea. This event took place with the destruction of Jerusalem about forty years after the crucifixion of our Lord.

c Abomination of desolation, &c. See Dan. ix. 25, 27, and xii. 11. *The abomination of desolation* here mentioned was probably the Roman armies, composed of heathen idolators, who had the images of idols painted on their banners, and who burnt the temple, spread ravage and desolation through the Holy Land, and put an end to the Jewish government.

d Let him understand, that this relates to the fulfilment of Daniel's prophecy concerning the destruction of Jerusalem by the Romans. Or, when ye shall see the Roman armies, the abomination of desolation to the Jews, standing in the Holy Land, or in the sacred temple of Jerusalem itself; then let them which are in Judea, &c.

20 But pray ye that your flight be not into the winter, neither on the sabbath-day :

21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

22 And except those days should be shortened there should no flesh be saved,^e but for the elect's sake those days shall be shortened.

23 Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.

24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that (if it were possible) they shall deceive the very elect.

25 Behold, I have told you before.

26 Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth; behold, he is in the secret chambers; believe it not.

27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

28 For wheresoever the carcase^f is, there will the eagles^g be gathered together.

e And except those days of tribulation shall be shortened, there could no soul survive.

f Carcase, the Jewish nation dead in trespasses and sins.

g Eagles, the Roman armies, on whose banners was displayed the eagle.

29 ¶ Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken :

30 And then shall appear the sign of the Son of man in heaven ; and then shall all the tribes ^b of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

32 ¶ Now, learn a parable of the fig-tree ; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh.

33 So likewise ye, when ye shall see all these things, know that it is near, even at the doors.

34 Verily I say unto you, This generation shall not pass till all these things be fulfilled.

35 Heaven and earth shall pass away, but my words shall not pass away.

36 ¶ But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

37 But as the days of Noe

were, so shall also the coming of the Son of man be.

38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

39 And knew not until the flood came, and took them all away ; so shall also the coming of the Son of man be.

40 Then shall two be in the field ; the one shall be taken, and the other left.

41 Two women shall be grinding at the mill ; the one shall be taken, and the other left.

42 ¶ Watch, therefore ; for ye know not what hour your Lord doth come.

43 But know this, that if the good man of the house had known in what watch the thief would come he would have watched, and would not have suffered his house to be broken up.

44 Therefore be ye also ready ; for in such an hour as ye think not the Son of man cometh.

45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season ?

46 Blessed is that servant whom his lord, when he cometh, shall find so doing.

47 Verily I say unto you, That he shall make him ruler over all his goods.

^b Tribes of the earth; tribes of the Jews, or of the Jewish earth.

48 But and if that evil servant shall say in his heart, My lord delayeth his coming;

49 And shall begin to smite his fellow-servants, and to eat and drink with the drunken;

50 The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,

51 And shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth.

CHAP. XXV.

1 *The parable of the ten virgins, 14 and of the talents.*

31 *Also the description of the last judgment.*

THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom.

2 And five of them were wise, and five were foolish.

3 They that were foolish took their lamps, and took no oil with them:

4 But the wise took oil in their vessels with their lamps.

5 While the bridegroom tarried they all slumbered and slept.

6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

7 Then all those virgins arose and trimmed their lamps.

8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

9 But the wise answered, saying, Not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves.

10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut.

11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

12 But he answered, and said, Verily I say unto you, I know you not.

13 Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

14 ¶ For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.

15 And unto one he gave five talents, ^a to another two, and to another one; to every man according to his several ability; and straightway took his journey.

16 Then he that had received the five talents went and traded with the same, and made them other five talents.

17 And likewise he that had received two, he also gained other two,

18 But he that had received one went and digged in the earth, and hid his lord's money.

a Talent. A talent is thought to be worth 830 dollars.

19 After a long time the lord of those servants cometh, and reckoneth with them.

20 And so he that had received five talents came, and brought other five talents, saying, Lord, thou deliveredst unto me five talents; behold, I have gained besides them five talents more.

21 His lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord.

22 He also that had received two talents came, and said, Lord, thou deliveredst unto me two talents; behold, I have gained two other talents besides them.

23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord.

24 Then he which had received the one talent came, and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strewed:

25 And I was afraid, and went and hid thy talent in the earth; lo, there thou hast *that* is thine.

26 His lord answered and said unto him, Thou wicked and slothful servant, thou

knewest that I reap where I sowed not, and gather where I have not strewed;

27 Thou oughtest, therefore, to have put my money to the exchangers, and then at my coming I should have received mine own with usury.^b

28 Take, therefore, the talent from him, and give it unto him which hath ten talents.

29 For unto every one that hath shall be given, and he shall have abundance; but from him that hath not, shall be taken away even that which he hath.

30 And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth.

31 ¶ When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

32 And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

35 For I was an hungered, and ye gave me meat; I was

^b *Usury*, interest.

Of the last judgment. S. Matthew. The rulers' conspiracy.

thirsty, and ye gave me drink ; I was a stranger, and ye took me in :

36 Naked, and ye clothed me ; I was sick, and ye visited me ; I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee ? or thirsty, and gave thee drink ?

38 When saw we thee a stranger, and took thee in ? or naked, and clothed thee ?

39 Or, when saw we thee sick, or in prison, and came unto thee ?

40 And the King shall answer and say unto them, Verily I say unto you, In as much as ye have done it unto one of the least of these my brethren, ye have done it unto me.

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

42 For I was an hungered, and ye gave me no meat ; I was thirsty, and ye gave me no drink :

43 I was a stranger, and ye took me not in ; naked, and ye clothed me not ; sick and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister c unto thee ?

c Minister, to wait on, to serve, assist.

45 Then shall he answer them, saying, Verily I say unto you, In as much as ye did it not to one of the least of these, ye did it not to me.

46 And these shall go away into everlasting punishment ; but the righteous into life eternal.

CHAP. XXVI.

1 *The rulers conspire against Christ ; 14 Judas selleth him. 17 Christ eateth the passover.*

AND it came to pass, when Jesus had finished all these sayings he said unto his disciples,

2 Ye know that after two days is the feast of the passover, a and the Son of man is betrayed to be crucified.

3 Then assembled together the chief priests, & the scribes, and the elders b of the people, unto the palace of the high priest, who was called Caiaphas,

4 And consulted that they might take Jesus by subtlety, and kill him.

5 But they said, Not on the feast-day, lest there be an uproar among the people.

a The Passover was a feast of the Jews, instituted in commemoration of the deliverance of the Israelites from Egyptian bondage. See Exod. xii. Numb. ix. and xxviii. 16. Deut. xvi.

b Elders, Senators. The seventy who composed the Sanhedrim, or chief council of the Jews.

6 ¶ Now when Jesus was in Bethany, in the house of Simon the leper,

7 There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head as he sat at meat.

8 But when his disciples saw it they had indignation, saying, To what purpose is this waste?

9 For this ointment might have been sold for much, and given to the poor.

10 When Jesus understood it he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

11 For ye have the poor always with you; but me ye have not always.

12 For in that she hath poured this ointment on my body, she did it for my burial.

13 Verily I say unto you, Wheresoever this Gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.

14 ¶ Then one of the twelve, called Judas Iscariot, went unto the chief priests,

15 And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted ^c with him for thirty pieces of silver. ^d

^c Covenanted, agreed.

^d A piece of silver, about 50 cents; so that our Saviour was betrayed for about 15 dollars.

16 And from that time he sought opportunity to betray him.

17 ¶ Now, the first day of the feast of unleavened bread, ^e the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.

19 And the disciples did as Jesus had appointed them; and they made ready the passover.

20 Now, when the even ^f was come, he sat down with the twelve.

21 And as they did eat he said, Verily I say unto you, That one of you shall betray me.

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23 And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me.

^e The feast of unleavened bread was an appendage to the Passover, or it was a feast, which in connexion was immediately to succeed it. It continued seven days, during which no leavened or fermented bread was to be eaten, to commemorate the Hebrews' hasty departure from Egypt, before their dough could be leavened. See Exod. xii. and xxiii. Lev. xxiii. 6—24. Num. ix. 9—14. & xxviii, 17, 25.

^f Even, evening.

24 The Son of man goeth, as it is written of him; but wo unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.^g

26 ¶ And, as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.

27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it:^h

28 For this is my blood of the new testament, which is shed for many for the remission of sins.

29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

30 And when they had sung an hymn they went out into the mount of Olives.

31 Then saith Jesus unto them, All ye shall be offended because of me this night; for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad.

32 But after I am risen again I will go before you into Galilee.

^g Thou hast said, which means, It is.

^h Drink ye all of it; All ye, drink of it.

33 Peter answered, and said unto him, Though all men shall be offended because of thee, yet will I never be offended.

34 Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.

35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

36 ¶ Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful, and very heavy.

38 Then saith he unto them, My soul is exceeding sorrowful, even unto death; tarry ye here, and watch with me.

39 And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup i pass from me; nevertheless, not as I will, but as thou wilt.

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What! could ye not watch with me one hour?

41 Watch and pray, that ye enter not into temptation; the

ⁱ Let this cup pass from me. Take this cup of bitterness away from me; that is, my excruciating sufferings on the cross, which now await me.

spirit indeed is willing, but the flesh is weak.

42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43 And he came and found them asleep again; for their eyes were heavy.

44 And he left them, and went away again, and prayed the third time, saying the same words.

45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest; behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46 Rise, let us be going; behold, he is at hand that doth betray me.

47 ¶ And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves from the chief priests and elders of the people.

48 Now, he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he; hold him fast.

49 And forthwith he came to Jesus, and said, Hail, Master; and kissed him.

50 And Jesus said unto him, Friend, wherefore art thou come? Then came they and laid hands on Jesus, and took him.

51 And behold one of them

which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest, and smote off his ear.

52 Then said Jesus unto him, Put up again thy sword into his place; for all they that take the sword shall perish with the sword.

53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? *j*

54 But how then shall the scriptures be fulfilled, that thus it must be?

55 In that same hour said Jesus to the multitudes, Are ye come out, as against a thief, with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

56 But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

57 ¶ And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled.

58 But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants to see the end.

59 Now, the chief priests
j Legion. A Roman legion consisted of about 6000 men; sometimes more, sometimes less.

Christ falsely accused S. Matthew. *and denied of Peter.*

and elders, and all the coun-
cil, sought false witness against
Jesus, to put him to death:

60 But found none; yea,
though many false witnesses
came, yet found they none. At
the last came two false wit-
nesses,

61 And said, This fellow
said, I am able to destroy the
temple of God, and to build it
in three days.

62 And the high priest
arose, and said unto him, An-
swerest thou nothing? What
is it which these witness a-
gainst thee?

63 But Jesus held his peace.
And the high priest answered
and said unto him, I adjure thee
by the living God, that
thou tell us whether thou be
the Christ, the Son of God.

64 Jesus saith unto him,
Thou hast said; *k* nevertheless,
I say unto you, Hereafter
shall ye see the Son of man
sitting on the right hand of
power, and coming in the
clouds of heaven.

65 Then the high priest
rent his clothes, *l* saying, He
hath spoken blasphemy; what
further need have we of wit-
nesses? behold, now ye have
heard his blasphemy.

k Thou hast said; that is, What
I am, thou hast said; I am the Christ,
the Son of God.

*l Rending or tearing the clothes im-
plies great grief, horror, or indigna-
tion; the high priest however was
expressly forbidden to rend his
clothes. Lev. xxi. 10.*

66 What think ye? They
answered and said, He is guilty
of death.

67 Then did they spit in
his face, and buffeted him;
and others smote him with the
palms of their hands,

68 Saying, Prophesy unto
us, thou Christ; Who is he
that smote thee?

69 ¶ Now Peter sat with-
out in the palace; and a dam-
sel came unto him saying,
Thou also wast with Jesus of
Galilee.

70 But he denied before
them all, saying, I know not
what thou sayest.

71 And when he was gone
out into the porch, another
maid saw him, and said unto
them that were there, This
fellow was also with Jesus of
Nazareth.

72 And again he denied
with an oath, I do not know
the man.

73 And after a while came
unto him they that stood by,
and said to Peter, surely thou
also art one of them; for thy
speech bewrayeth thee.

74 Then began he to curse
and to swear, saying, I know
not the man. And immedi-
ately the cock crew.

75 And Peter remembered
the words of Jesus, which said
unto him, Before the cock
crow thou shalt deny me
thrice. And he went out, and
wept bitterly.

CHAP. XXVII.

1 Christ delivered to Pilate.
5 Judas hangeth himself.
35 Christ is crucified.

WHEN the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death.

2 And when they had bound him they led him away, and delivered him to Pontius Pilate the governor. *a*

3 ¶ Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

4 Saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is *that* to us? see thou to *that*.

5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

7 And they took counsel, and bought with them the potter's field, to bury strangers in.

8 Wherefore that field was called the field of blood, unto this day.

a Pilate was the Roman governor of Judea.

9 (Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value,

10 And gave them for the potter's field, as the Lord appointed me.)

11 ¶ And Jesus stood before the governor; and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. *b*

12 And when he was accused of the chief priests and elders he answered nothing.

13 Then said Pilate unto him, Hearest thou not how many things they witness against thee?

14 And he answered him to never a word *c* insomuch that the governor marvelled greatly.

15 Now, at *that* feast the governor was wont *d* to release unto the people a prisoner, whom they would.

16 And they had then a notable prisoner, called Barabbas.

17 Therefore, when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Ba-

b Thou sayest. Thou sayest right; or, as thou hast said, I am a king.

c He answered him not a word.

d Was wont. Was accustomed, was used.

rabbas, e or Jesus, which is called Christ?

18 For he knew that for envy they had delivered him.

19 ¶ When he was set down on the judgment-seat his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

20 But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

21 The governor answered, and said unto them, Whether of the twain will ye that I release unto you? They said Barabbas.

22 Pilate saith unto them, What shall I do then with Jesus, which is called Christ? They all say unto him, Let him be crucified.

23 And the governor said, Why? what evil hath he done? But they cried out the more, saying, Let him be crucified.

24 ¶ When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands f before the multitude, saying, I am innocent of the blood of this just person; see ye to it.

25 Then answered all the

e Barabbas, a person guilty of robbery, sedition and murder.

f Washing the hands was a custom among the Jews designed to declare their innocence.

people, and said, His blood be on us, and on our children.

26 ¶ Then released he Barabbas unto them; and when he had scourged Jesus he delivered him to be crucified.

27 Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers.

28 And they stripped him, and put on him a scarlet robe.^g

29 ¶ And when they had platted a crown of thorns they put it upon his head, and a reed in his right hand; and they bowed the knee before him, and mocked him, saying, Hail, king of the Jews!

30 And they spit upon him, and took the reed, and smote him on the head.

31 And after that they had mocked him they took the robe off from him and put his own raiment on him, and led him away to crucify him.

32 And, as they came out, they found a man of Cyrene, Simon by name; him they compelled to bear his cross.

33 ¶ And when they were come unto a place called Golgotha, h that is to say, A place of a scull,

g The scarlet robe was worn by kings, and in mockery was put upon our Saviour, because he said he was king of the Jews. So also the reed or cane, that in derision was put into his hand, denoted a sceptre, which was an ensign of royalty.

h Golgotha or Calvary was a small

Christ crucified, reviled, Chap. xxvii. giveth up the ghost, &c.

34 They gave him vinegar to drink mingled with gall ; and, when he had tasted thereof, he would not drink.

35 And they crucified him, and parted his garments, casting lots ; that it might be fulfilled which was spoken by the prophet, *They parted my garments among them, and upon my vesture i did they cast lots.*

36 And sitting down, they watched him there ;

37 And set up over his head his accusation^j written, **THIS IS JESUS THE KING OF THE JEWS.**

38 Then were there two thieves crucified with him ; one on the right hand, and another on the left.

39 ¶ And they that passed by reviled him, wagging their heads,

40 And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.

41 Likewise also the chief priests, mocking him, with the scribes and elders, said,

hill west of Jerusalem. Golgotha signifies the *place of a scull*, so called from its resemblance to the scull of a man, or because it was the place, where malefactors were executed.

i Vesture was generally the outer garment.

j Accusation. The phrase “ **KING OF THE JEWS**” was according to the Roman custom placed over the head of Jesus, showing for what crime he was executed.

42 He saved others, himself he cannot save. If he be the King of Israel let him now come down from the cross, and we will believe him :

* 43 He trusted in God ; let him deliver him now, if he will have him ; for he said I am the Son of God.

44 The thieves also, which were crucified with him, cast the same in his teeth.

45 ¶ Now, from the sixth hour, there was darkness over all the land unto the ninth hour.^k

46 And about the ninth hour Jesus cried with a loud voice, saying, *Eli, Eli, lama sabachthani?* that is to say, My God, my God, why hast thou forsaken me ?

47 Some of them that stood there, when they heard that, said, This *man* calleth for Elias.

48 And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.

49 The rest said, Let be ; let us see whether Elias will come to save him.

50 ¶ Jesus, when he had cried again with a loud voice, yielded up the ghost.

51 And, behold, the vail of the temple was rent in twain from the top to the bottom ; ^l

k Sixth hour. Twelve o'clock, or noon. *Ninth hour;* three o'clock.

l The vail or vail of the temple was

Joseph beggett

S. Matthew.

the body of Jesus.

and the earth did quake, and
the rocks rent,

52 And the graves were
opened ; and many bodies of
the saints which slept arose,

53 And came out of the
graves after his resurrection,
and went into the holy city,
and appeared unto many.

54 Now, when the centurion^m and they that were with
him watching Jesus, saw the
earthquake, and those things
that were done, they feared
greatly, saying, Truly this was
the Son of God.

55 And many women were
there beholding afar off, which
followed Jesus from Galilee,
ministering unto him :

56 Among which was Mary
Magdalene, and Mary the mo-
ther of James and Joses, and
the mother of Zebedee's chil-
dren.

57 ¶ When the evenⁿ was
come, there came a rich man
of Arimathea, named Joseph,
who also himself was Jesus'
disciple :

58 He went to Pilate, and
a fine strong hanging, or curtain,
which separated between the *boly* &
most boly apartments. The rending
of this veil at the death of our Saviour
shewed that the ceremonial law,
which separated between Jews and
Gentiles, was, from that time, to be
abolished ; and that the benefits of
revelation, and of the Christian re-
ligion were in future to be equally
enjoyed by all nations.

^m Centurian, a Roman officer com-
manding 100 men:

ⁿ Evenⁿ. Evening.

begged the body of Jesus.
Then Pilate commanded the
body to be delivered.

59 And when Joseph had
taken the body, he wrapped it
in a clean linen cloth,

60 And laid it in his own
new tomb, which he had hewn
out in the rock ; and he rolled
a great stone to the door of the
sepulchre, and departed.

61 And there was Mary
Magdalene, and the other
Mary, sitting over against
the sepulchre.

62 ¶ Now, the next day that
followed the day of the pre-
paration, ^o the chief priests
and Pharisees came together
unto Pilate,

63 Saying, Sir, we remem-
ber that that deceiver said,
while he was yet alive, After
three days I will rise again.

64 Command, therefore,
that the sepulchre be made sure
until the third day, lest his
disciples come by night and
steal him away, and say unto
the people, He is risen from
the dead ; so the last error
shall be worse than the first.

65 Pilate said unto them, Ye
have a watch ; go your way,
make it as sure as ye can.

66 So they went, and made
the sepulchre sure, sealing the
stone, and setting a watch.

CHAP. XXVIII.
*Christ's resurrection ; & he ap-
peareth to the women, 16 and*

^o *The day of preparation was our
Friday.*

Christ appeareth to the Chap. xxviii. women and his disciples.

to his disciples, 18 and sendeth them to baptize.

IN the end of the sabbath *a* as it began to dawn toward the first *day* of the week, *b* came Mary Magdalene, and the other Mary, to see the sepulchre.

2 And, behold, there was a great earthquake ; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 His countenance was like lightning, and his raiment white as snow :

4 And for fear of him the keepers did shake, and became as dead *men*.

5 And the angel answered, and said unto the women, Fear not ye; for I know that ye seek Jesus, which was crucified.

6 He is not here ; for he is risen, as he said. Come, see the place where the Lord lay :

7 And go quickly and tell his disciples that he is risen from the dead ; and behold, he goeth before you into Galilee ; there shall ye see him ; lo, I have told you.

8 And they departed quickly from the sepulchre with fear and great joy, and did run to bring his disciples word.

9 ¶ And as they went to tell his disciples, behold Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

10 Then said Jesus unto

them, Be not afraid ; go tell my brethren that they go into Galilee, and there they shall see me.

11 ¶ Now, when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

13 Saying, Say ye, His disciples came by night and stole him away while we slept. *c*

14 And if this come to the governor's ears, we will persuade him, and secure you.

15 So they took the money, and did as they were taught ; and this saying is commonly reported among the Jews until this day. *d*

16 ¶ Then the eleven disciples went away into Galilee *e*

c The chief priests and elders, the enemies of Jesus Christ, did not consider, they were hiring the soldiers to declare what they could not possibly know ; for if the soldiers were asleep, they could not know what took place, nor what became of Jesus ; besides, they acknowledged themselves guilty of a capital crime, as it was death for a Roman soldier to be found sleeping on guard or watch.

d Until this day. Until the time Matthew wrote his Gospel.

e Galilee was a large and fertile territory including the northern parts of Canaan. It was on one of its mountains our Saviour was transfigured ; and after his resurrection, he was here seen of five hundred of his followers.

a The Sabbath was our Saturday.

b The first day, &c. Our Sunday.

into a mountain where Jesus had appointed them.

17 And when they saw him they worshipped him ; but some doubted.

18 ¶ And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

19 Go ye, therefore, and

teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;

20 Teaching them to observe all things whatsoever I have commanded you ; and, lo, I am with you alway, even unto the end of the world. Amen.

PREFATORY REMARKS

to THE GOSPEL OF ST. MARK.

ST. MARK probably wrote his Gospel next in order of time to St. Matthew, and not many years after. He was not an Apostle of Jesus Christ, but was taught his religion by St. Peter, who made him an intimate companion, and affectionately called him his son. As St. Matthew wrote his Gospel in the common language of the Jews in that age, for the benefit and encouragement of Jewish Christians in a time of great persecution; so St. Mark wrote his in Greek, the general language of learned and polite nations, and published it at Rome, the metropolis and centre of the civilized world, for the use, confirmation, and comfort of the Christians there, and in that empire, who were suffering the same calamities, their brethren were in Judea.

Nothing with certainty is known of the death of St. Mark. Some say he travelled into Egypt, and while preaching, was seized in the pulpit, and bound, and dragged through the streets, till he died.

THE GOSPEL ACCORDING TO ST. MARK.

CHAP. I.

1 John Baptist's office. 9 Jesus baptized ; 12 he is tempted, 14 preacheth, 16 calleth Peter and others, 32 and cureth many.

2 As it is written in the prophets,^a behold, I send my messenger before thy face, which shall prepare thy way before thee.

3 The voice of one crying

other places, denotes the inspired history of our Saviour's birth, life, death, resurrection and exaltation.

^b In the prophets. Malachi iii. 1. Isaiah xl. 3, &c.

THE beginning of the Gospel of Jesus Christ, the Son of God ;

^a Gospel literally signifies good news. But the word *Gospel* here, as in many

in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

5 And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

6 And John was clothed with camel's hair, and with a girdle of a skin about his loins; c and he did eat locusts and wild honey;

7 And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

8 I indeed have baptized you with water; but he shall baptize you with the Holy Ghost.

9 ¶ And it came to pass in those days that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

10 And straightway, coming up out of the water, he saw the heavens opened, and the Spirit, like a dove, descending upon him;

11 And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.

12 And immediately the spirit driveth him into the wilderness.

c Loins, waist.

13 And he was there in the wilderness forty days tempted of Satan; and was with the wild beasts; and the angels ministered unto him. d

14 Now after that John was put in prison, e Jesus came into Galilee, preaching the Gospel of the kingdom of God,

15 And saying, The time is fulfilled, f and the kingdom of God is at hand; repent ye, and believe the Gospel.

16 ¶ Now, as he walked by the sea of Galilee, he saw Simon, and Andrew his brother, casting a net into the sea; (for they were fishers :)

17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

18 And straightway they forsook their nets and followed him.

19 And when he had gone a little farther thence he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets.

20 And straightway he called them; and they left their father Zebedee in the ship with the hired servants, and went after him.

21 And they went into Capernaum; g and straightway on

d Ministered unto him, waited upon, or served him.

e In prison. See Matt. xiv. 3.

f The time predicted for the appearing of the Messiah is accomplished.

g Capernaum. See Matt. iv. 13.

Christ casteth out devils S. Mark. *and healeth the sick.*

the sabbath-day he entered into the synagogue and taught.

22 And they were astonished at his doctrine; for he taught them as one that had authority, and not as the scribes.

23 ¶ And there was in their synagogue a man with an unclean spirit; and he cried out,

24 Saying, let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the holy One of God.

25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him.

28 And immediately his fame spread abroad throughout all the region round about Galilee.

29 ¶ And forthwith, when they were come out of the synagogue, they entered into the house of Simon & Andrew, with James and John.

30 But Simon's wife's mother lay sick of a fever, and anon h they tell him of her.

& dñs, immediately.

31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

33 And all the city was gathered together at the door.

34 And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.

35 And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

36 And Simon and they that were with him followed after him.

37 And when they had found him, they said unto him, All men seek for thee.

38 And he said unto them, Let us go into the next towns, that I may preach there also; for therefore came I forth.

39 And he preached in their synagogues throughout all Galilee, and cast out devils.

40 And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

41 And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean.

A leper cleansed.

Chap. ii.

The palsy healed.

42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

43 And he straitly charged him, and forthwith sent him away;

44 And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

45 But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places; and they came to him from every quarter.

CHAP. II.

1 Christ healeth the palsy, 14 calleth Matthew, 15 and eateth with publicans & sinners.

AND again he entered into Capernaum after some days; and it was noised that he was in the house.

2 And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door; and he preached the word unto them.

3 And they come unto him, bringing one sick of the palsy, which was borne of four.^a

4 And when they could not come nigh unto him for the press, ^b they uncovered the

^a Borne of four, carried by 4 men.

^b For the press, crowd or multitude.

roof where he was; and, when they had broken it up, they let down the bed wherein the sick of the palsy lay.

5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

6 But there were certain of the scribes sitting there, and reasoning in their hearts,

7 Why doth this man thus speak blasphemies? who can forgive sins but God only?

8 And immediately, when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

9 Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) .

11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12 And immediately he arose, took up the bed, & went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

13 ¶ And he went forth again by the sea-side; and all the multitude resorted unto him, and he taught them.

14 And as he passed by he

Matthew called.

S. Mark.

The disciples excused.

saw Levi the son of Alpheus sitting at the receipt of custom,^c and said unto him, Follow me. And he arose and followed him.

15 ¶ And it came to pass, that, as Jesus sat at meat in his house, many publicans ^d and sinners sat also together with Jesus and his disciples ; for there were many, and they followed him.

16 And when the scribes & Pharisees ^e saw him eat with publicans and sinners they said unto his disciples, How is it that he eateth and drinketh with publicans & sinners ?

17 When Jesus heard it he saith unto them, They that are whole have no need of the physician, but they that are sick ; I came not to call the righteous, but sinners, to repentance.^f

18 And the disciples of John and of the Pharisees used to fast ; and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not ?

19 And Jesus said unto them, Can the children of the bride-chamber fast while the

^c Receipt of custom. Custom-house, or toll-house.

^d Publicans. Roman tax gatherers, who were noted for their oppression and injustice.

^e Scribes and Pharisees. See Matt. ii. 4, and chap. v. 20.

^f Call the righteous, &c. See Matt. ix. 23.

bridegroom is with them : as long as they have the bridegroom with them they cannot fast.

20 But the days will come when the bridegroom shall be taken away from them, & then shall they fast in those days.

21 No man also seweth a piece of new cloth on an old garment ; else the new piece that filled it up taketh away from the old, and the rent is made worse.

22 And no man putteth new wine into old bottles ; else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred ; but new wine must be put into new bottles.

23 ¶ And it came to pass, that he went through the corn-fields on the sabbath-day ; and his disciples began, as they went, to pluck the ears of corn.

24 And the Pharisees said unto him, Behold, why do they on the sabbath-day that which is not lawful ?

25 And he said unto them, Have ye never read what David did when he had need, and was an hungered, he, and they that were with him,

26 How he went into the house of God, in the days of Abiather the high priest, and did eat the shew-bread, which is not lawful to eat, but for the priests, and gave also to them which were with him ?

^g Can the children, &c. See Matt. ix. 14—17.

27 And he said unto them, The sabbath was made for man, and not man for the sabbath:

28 Therefore the Son of man is Lord also of the sabbath.

CHAP. III.

1 *The withered hand healed.*

13 *The twelve apostles chosen.* 31 *Who are Christ's brother, & sister, & mother.*

AND he entered again into the synagogue; and there was a man there which had a withered hand.

2 And they watched him, whether he would heal him on the sabbath-day; that they might accuse him.

3 And he saith unto the man which had the withered hand, Stand forth.

4 And he saith unto them, is it lawful to do good on the sabbath-days, or to do evil? to save life, or to kill? But they held their peace.

5 And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out; and his hand was restored whole as the other.

6 And the Pharisees went forth, and straightway took counsel with the Herodians ^a against him, how they might destroy him.

^a *Herodians*, partisans, or friends of Herod.

7 But Jesus withdrew himself with his disciples to the sea; and a great multitude from Galilee followed him, and from Judea,

8 And from Jerusalem, and from Idumea,^b and from beyond Jordan; and they about Tyre and Sidon a great multitude, when they had heard what great things he did, came unto him.

9 And he spake to his disciples, that a small ship should wait on him, because of the multitude, lest they should throng him.

10 For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues.

11 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

12 And he straitly ^c charged them that they should not make him known.

13 ¶ And he goeth up into a mountain, and calleth unto him whom he would; and they came unto him.

14 And he ordained twelve, that they should be with him, and that he might send them forth to preach,

15 And to have power to heal sicknesses, and to cast out devils.

16 And Simon he surnamed Peter.

^b *Idumea*, in the Old Testament called Edom.

^c *Straightly*, strictly.

17 And James the son of Zebedee, and John the brother of James; (and he surnamed them Boanerges, which is, The sons of thunder;)

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alpheus, and Thaddeus, & Simon the Canaanite,

19 And Judas Iscariot, which also betrayed him; and they went into an house.

20 ¶ And the multitude cometh together again, so that they could not so much as eat bread.

21 And when his friends heard of it they went out to lay hold on him; for they said, He is beside himself.

22 ¶ And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils.

23 And he called them unto him, and said unto them in parables, How can Satan cast out Satan?

24 And if a kingdom be divided against itself, that kingdom cannot stand.

25 And if a house be divided against itself, that house cannot stand.

26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

27 No man can enter into a strong man's house, and spoil

his goods, except he will first bind the strong man; and then he will spoil his house.

28 Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewithsoever they shall blaspheme:

29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:

30 Because they said he hath an unclean spirit.

31 ¶ There came then his brethren and his mother, and, standing without, sent unto him, calling him.

32 And the multitude sat about him; and they said unto him, Behold, thy mother and thy brethren without seek for thee.

33 And he answered them, saying, Who is my mother, or my brethren?

34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren!

35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

CHAP. IV.

¶ *The parable of the sower; 14 the meaning thereof, 21 Of the seed growing secretly, 30 and of the mustard-seed.*

AND he began again to teach by the sea-side; and there was gathered unto him a great multitude, so that he ex-

¶ Spoil, plunder or steal

tered into a ship, and sat in the sea ; and the whole multitude was by the sea on the land.

2 And he taught them many things by parables, and said unto them in his doctrine,

3 Hearken ; Behold, there went out a sower to sow :

4 And it came to pass, as he sowed, some fell by the way-side, and the fowls of the air came and devoured it up.

5 And some fell on stony ground, where it had not much earth ; and immediately it sprang up, because it had no depth of earth.

6 But when the sun was up it was scorched ; and, because it had no root, it withered away.

7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

8 And other fell on good ground, and did yield fruit that sprang up, and increased, and brought forth, some thirty, and some sixty, and some an hundred.

9 And he said unto them, He that hath ears to hear, let him hear.

10 ¶ And when he was alone, they that were about him, with the twelve, asked of him the parable.

11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God ; but unto them that are without all these things are done in parables :

12 That seeing they may see, and not perceive ; and hearing they may hear, and not understand ; lest at any time they should be converted, and their sins should be forgiven them.

13 And he said unto them, Know ye not this parable ? and how then will ye know all parables ?

14 ¶ The sower soweth the word.

15 And these are they by the way-side, where the word is sown ; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

16 And these are they likewise which are sown on stony ground ; who, when they have heard the word immediately receive it with gladness ;

17 And have no root in themselves, and so endure but for a time ; afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

18 And these are they which are sown among thorns ; such as hear the word,

19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things, entering in, choke the word, and it becometh unfruitful.

20 And these are they which are sown on good ground ; such as hear the word, and receive it, and bring forth fruit, some

The seed parable.

S. Mark.

The tempest stilled.

thirty fold, some sixty, and some an hundred.

21 ¶ And he said unto them, Is a candle brought to be put under a bushel, or under a bed, and not to be set on a candlestick?

22 For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.

23 If any man have ears to hear, let him hear.

24 And he saith unto them, Take heed what ye hear. With what measure ye mete, a it shall be measured to you ; and unto you that hear shall more be given.

25 For he that hath, to him shall be given ; and he that hath not, from him shall be taken even that which he hath.

26 ¶ And he said, So is the kingdom of God, as if a man should cast seed into the ground,

27 And should sleep and rise night and day, and the seed should spring and grow up, he knoweth not how.

28 For the earth bringeth forth fruit of herself ; first the blade, then the ear, after that the full corn in the ear.

29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

30 ¶ And he said, Whereunto shall we liken the king-

dom of God ? or with what comparison shall we compare it ?

31 It is like a grain of mustard-seed, which when it is sown in the earth, is less than all the seeds that be in the earth :

32 But when it is sown it groweth up, and becometh greater than all herbs, and shooteth out great branches ; so that the fowls of the air may lodge under the shadow of it.

33 And with many such parables spake he the word unto them, as they were able to hear it.

34 But without a parable spake he not unto them ; and when they were alone he expounded all things to his disciples.

35 ¶ And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.

36 And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.

37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

38 And he was in the hinder part of the ship asleep on a pillow ; and they awake him, and say unto him, Master, earest thou not that we perish ?

39 And he arose and rebuked the wind ; and said unto

• *Mete*, measure or give.

the sea, Peace, be still. And the wind ceased, and there was a great calm.

40 And he said unto them, Why are ye so fearful? how is it that ye have no faith?

44 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him!

CHAP. V.

1 Christ delivereth the possessed of the legion of devils; 13 they enter into the swine.

AND they came over unto the other side of the sea, into the country of the Gadarenes.

2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,

3 Who had his dwelling among the tombs; and no man could bind him, no, not with chains:

4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces; neither could any man tame him.

5 And always night and day he was in the mountains, and in the tombs, crying, and cutting himself with stones.

6 But when he saw Jesus afar off he ran and worshipped him,

7 And cried with a loud voice, and said, What have I to do with thee, Jesus, thou

Son of the most high God? I adjure thee by God that thou torment me not.

8 (For he said unto him, Come out of the man thou unclean spirit.)

9 And he asked him, What is thy name? And he answered, saying, My name is Legion,^a for we are many.

10 And he besought him much that he would not send them away out of the country.

11 Now there was there, nigh unto the mountains, a great herd of swine feeding.

12 And all the devils besought him, saying, Send us into the swine, that we may enter into them.

13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine; and the herd ran violently down a steep place into the sea (they were about two thousand,) and were choked in the sea.

14 And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done.

15 And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting and clothed, and in his right mind; and they were afraid.

16 And they that saw it told them how it befel to him that was possessed with the devil, and also concerning the swine-

^a Legion, about 6000.

A ruler cometh to Jesus. S. Mark. *Bloody issue healed.*

17 And they began to pray him to depart out of their coasts.

18 And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him.

19 Howbeit, Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

20 And he departed and began to publish in Decapolis ^b how great things Jesus had done for him; and all men did marvel.

21 ¶ And when Jesus was passed over again by ship unto the other side, much people gathered unto him; and he was nigh unto the sea.

22 And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet,

23 And besought him greatly, saying, My little daughter lieth at the point of death; I pray thee, come and lay thy hands on her, that she may be healed; and she shall live.

24 And Jesus went with him; and much people followed him, and thronged him.

25 And a certain woman, which had an issue of blood twelve years,

26 And had suffered many things of many physicians, and

^b Decapolis, a district of 10 cities

had spent all that she had, and was nothing bettered, but rather grew worse,

27 When she had heard of Jesus, came in the press ^c behind, and touched his garment.

28 For she said, If I may touch but his clothes I shall be whole.

29 And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague.

30 And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

32 And he looked round about to see her that had done this thing.

33 But the woman, fearing and trembling, knowing what was done in her, came, and fell down before him, and told him all the truth.

34 And he said unto her, Daughter, thy faith hath made the whole; go in peace, and be whole of thy plague,

35 ¶ While he yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead; why troublest thou the Master any further?

36 As soon as Jesus heard the word that was spoken, he

^c Press, crowd.

saith unto the ruler of the synagogue, Be not afraid, only believe.

37 And he suffered no man to follow him, save Peter, and James, and John the brother of James.

38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead but sleepeth:

40 And they laughed him to scorn. But, when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

41 And he took the damsel by the hand, and said unto her, Talithacumi; which is, being interpreted, Damsel, (I say unto thee,) arise.

42 And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment.

43 And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

CHAP. VI.

1 Christ is contemned of his countrymen. 27 John Baptist beheaded.

AND he went out from

thence, and came into his own country; and his disciples follow him.

2 And when the sabbath-day was come, he began to teach in the synagogue; and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this, which is given unto him, that even such mightyworks are wrought by his hands?

3 Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon, and are not his sisters here with us? And they were offended at him.

4 But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

5 And he could there do no mighty work, a save that he laid his hands upon a few sick folk, and healed them.

6 And he marvelled because of their unbelief. And he went round about the villages, teaching.

7 ¶ And he calleth unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;

8 And commanded them that they should take nothing for their journey, save a staff only; no scrip, b no bread, no money in their purse:

a Mighty works, miracles.

b Scrip, a small bag. See 1 Sam. xvii. 40.

9 But be shod with sandals; c
and not put on two coats.

10 And he said unto them,
In what place soever ye enter
into an house, there abide till
ye depart from that place.

11 And whosoever shall not
receive you, nor hear you, when
ye depart thence, shake off the
dust under your feet d for a
testimony against them. Veri-
ly I say unto you, It shall be
more tolerable for Sodom and
Gomorrah in the day of judg-
ment than for that city.

12 And they went out, and
preached that men should re-
pent.

13 And they cast out many
devils, and anointed with oil
many that were sick, and heal-
ed them.

14 ¶ And king Herod heard
of him; (for his name was
spread abroad;) and he said,
That John the Baptist was
risen from the dead, and there-
fore mighty works do shew
forth themselves in him.

15 Others said, that it is
Elias. And others said, That
it is a prophet, or as one of
the prophets.

16 But when Herod heard
thereof, he said, It is John

c Sandals were at first only soles,
fastened to the bottom of the foot
with thongs or strings; they after-
wards were covered so as to form a
slipper. Shoes also were sometimes
called sandals.

d Dust under your feet. See Matt.
x. 14.

whom I beheaded; he is risen
from the dead.

17 For Herod himself had
sent forth and laid hold upon
John, and bound him in prison
for Herodias' sake, his brother
Philip's wife; for he had mar-
ried her:

18 For John had said unto
Herod, It is not lawful for thee
to have thy brother's wife.

19 Therefore Herodias had
a quarrel against him, and
would have killed him; but
she could not.

20 For Herod feared John,
knowing that he was a just
man, and an holy, and observ-
ed him, and when he heard
him he did many things, and
heard him gladly.

21 And when a convenient
day was come, that Herod, on
his birth day, made a supper
to his lords, high captains, and
chief estates of Galilee;

22 And when the daughter
of the said Herodias came in,
and danced, and pleased Her-
rod, and them that sat with
him, the king said unto the
damsel, Ask of me whatsoever
thou wilt, and I will give it
thee.

23 And he sware unto her,
Whatsoever thou shalt ask of
me I will give it thee, unto the
half of my kingdom.

24 And she went forth, and
said unto her mother, What
shall I ask? And she said,
The head of John the Baptist.

25 And she came in straight-
way with haste unto the king,

and asked, saying, I will that thou give me by and by, in a charger,^e the head of John the Baptist.

26 And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her.

27 And immediately the king sent an executioner, and commanded his head to be brought; and he went and beheaded him in the prison;

28 And brought his head in a charger, and gave it to the damsel; and the damsel gave it to her mother.

29 And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.

30 ¶ And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

31 And he said unto them, Come ye yourselves apart into a desert place, and rest a while; for there were many coming and going, and they had no leisure so much as to eat.

32 And they departed into a desert place by ship privately.

33 And the people saw them departing; and many knew him, and ran a-foot thither out of all cities, and outwent them, and came together unto him.

^e Charger, a basin.

34 And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd; and he began to teach them many things.

35 And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed;

36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread; for they have nothing to eat.

37 He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat?

38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

39 And he commanded them to make all sit down by companies upon the green grass.

40 And they sat down in ranks, by hundreds, and by fifties.

41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all.

^f The time, &c. The day is far spent.

42 And they did all eat and were filled.

43 And they took up twelve baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves were about five thousand men.

45 And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people.

46 And when he had sent them away he departed into a mountain to pray.

47 And when even was come the ship was in the midst of the sea, and he alone on the land.

48 And he saw them toiling in rowing; (for the wind was contrary unto them;) and about the fourth watch of the night ^g he cometh unto them walking upon the sea, and would have passed by them.

49 But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out:

50 (For they all saw him, and were troubled; and immediately he talked with them, and saith unto them, Be of good cheer; it is I; be not afraid.

51 And he went up unto them into the ship, and the wind ceased; and they were sore amazed in themselves beyond measure, and wondered.

^g Fourth watch, &c. Between 3 and 6 in the morning.

52 For they considered not the miracle of the loaves; for their heart was hardened.

53 And when they had passed over, they came into the land of Gennesaret, and drew to the shore.

54 And when they were come out of the ship, straightway they knew him,

55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

56 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets and besought him that they might touch if it were but the border of his garment; and as many as touched him were made whole.

CHAP. VII.

1 *The Pharisees find fault with his disciples for eating with unwashed hands.* **14** *Meat defileth not the man.*

THEN came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

2 And when they saw some of his disciples eat bread with defiled (that is to say, with unwashed) hands, they found fault.

3 For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. ^a

^a Tradition, &c. See Mat. xv. 2.

4 And when they come from the market, except they wash they eat not. And many other things there be which they have received to hold, ^b as the washing of cups, and pots, brazen vessels, and of tables.

5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

6 He answered, and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me.

7 Howbeit, in vain do they worship me, teaching for doctrines the commandments of men.

8 For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups; and many other such like things ye do.

9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

10 For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:

11 But ye say, If a man shall say to his father or his mother, It is Corban, that is to say, A gift, by whatsoever thou mightest be profited by me; he shall be free. ^c

^b To hold, to observe.

^c For an explanation of this verse see Matt. xv. 5—6.

12 And ye suffer him no more to do ought for his father or his mother;

13 Making the word of God of none effect through your tradition which ye have delivered; and many such like things do ye.

14 ¶ And when he had called all the people unto him, he said unto them, Hearken unto me every one of you, and understand.

15 There is nothing from without a man that entering into him can defile him; but the things which come out of him, those are they that defile the man.

16 If any man have ears to hear, let him hear.

17 And when he was entered into the house from the people, his disciples asked him concerning the parable.

18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him;

19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

20 And he said, That which cometh out of the man, that defileth the man.

21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, covetousness, wickedness, deceit, lascivious-

An unclean spirit cast out. S. Mark. *A deaf man healed.*

ness, an evil eye, blasphemy, pride, foolishness :

23 All these evil things come from within, and defile the man.

24 ¶ And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it; but he could not be hid.

25 For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet;

26 (The woman was a Greek, a Syrophenician by nation;) and she besought him that he would cast forth the devil out of her daughter.

27 But Jesus said unto her, Let the children first be filled; for it is not meet to take the children's bread, and to cast it unto the dogs.

28 And she answered and said unto him, Yes, Lord; yet the dogs under the table eat of the children's crumbs.

29 And he said unto her, for this saying go thy way; the devil is gone out of thy daughter,

30 And when she was come to her house she found the devil gone out, and her daughter laid upon the bed.

31 ¶ And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.

32 And they bring unto him one that was deaf, and had an

impediment in his speech; and they beseech him to put his hand upon him.

33 And he took him aside from the multitude, and put his fingers into his ears, and he spit and touched his tongue;

34 And looking up to heaven he sighed, and saith unto him, Ephphatha, that is, Be opened.

35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it;

37 And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

CHAP. VIII.

1 Christ feedeth the people miraculously, 10 and refuseth to give a sign to the Pharisees.

IN those days, the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them,

2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat;

3 And if I send them away fasting to their own houses they will faint by the way: for divers of them came from far.

Christ refuseth a sign. Chap. viii. The apostles admonished.

4 And his disciples answered him, From whence can a man satisfy these *men* with bread here in the wilderness?

5 And he asked them, How many loaves have ye? And they said, Seven.

6 And he commanded the people to sit down on the ground; and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before *them*; and they did set *them* before the people.

7 And they had a few small fishes; and he blessed, and commanded to set them also before *them*.

8 So they did eat, and were filled: and they took up of the broken meat that was left seven baskets.

9 And they that had eaten were about four thousand; and he sent them away.

10 ¶ And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.

11 And the Pharisees came forth; and began to question with him, seeking of him a sign from heaven, tempting him.

12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? Verily I say unto you, There shall no sign be given unto this generation.

13 And he left them, and, entering into the ship again, departed to the other side.

a Sign, miracle.

14 ¶ Now, the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf.

15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.

16 And they reasoned among themselves, saying, It is because we have no bread.

17 And when Jesus knew it he saith unto them, Why reason ye because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?

18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember,

19 When I brake the five leaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

20 And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.

21 And he said unto them, How is it that ye do not understand?

22 ¶ And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him.

23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought? *b*

24 And he looked up, and *b Ought, any thing.*

The blind man healed. S. Mark. Patience recommended, &c.

said, I see men, as trees, walking.

25 After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.

26 And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town.

27 ¶ And Jesus went out and his disciples into the towns of Cesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

28 And they answered, John the Baptist: but some say, Elias; and others, One of the prophets.

29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.

30 And he charged them that they should tell no man of him.

31 ¶ And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests & scribes, and be killed; and after three days rise again.

32 And he spake that saying openly. And Peter took him, and began to rebuke him.

33 But when he had turned about, and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not c the

c Savourest not, regardest not.

things that be of God, but the things that be of men.

34 ¶ And when he had called the people unto him, with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.^d

35 For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the Gospel's, the same shall save it.

36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

37 Or what shall a man give in exchange for his soul?

38 Whosoever, therefore, shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels.

CHAP. IX.

1 Jesus transfigured; 30 he foretelleth his death and resurrection, 38 and giveth divers instructions to his disciples.

AND he said unto them, Verily I say unto you, That there be some of them that stand here which shall not

d Whosoever will be my disciple must be willing to part with all the pleasures of prosperity and private enjoyment, and must, like me, resolve to suffer all things, even death itself, for the sake of true religion.

taste of death *a* till they have seen the kingdom of God come with power.

2 ¶ And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves : and he was transfigured *b* before them.

3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

4 And there appeared unto them Elias *c* with Moses ; and they were talking with Jesus.

5 And Peter answered, and said to Jesus, Master, it is good for us to be here ; *d* and let us make three tabernacles ; *e* one for thee, and one for Moses, and one for Elias.

6 For he wist *f* not what to say ; for they were sore afraid.

7 And there was a cloud that overshadowed them ; and a voice came out of the cloud, saying, This is my beloved Son ; hear him.

8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

9 And as they came down from the mountain he charged

them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

11 ¶ And they asked him, saying, Why say the scribes that Elias must first come ?

12 And he answered, and told them, Elias verily cometh first, and restoreth all things ; and how it is written of the Son of man, that he must suffer many things, and be set at nought.

13 But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, *g* as it is written of him.

14 ¶ And when he came to his disciples he saw a great multitude about them, and the scribes questioning with them.

15 And straightway all the people, when they beheld him, were greatly amazed, and, running to him, saluted him.

16 And he asked the scribes, What question ye with them ?

17 And one of the multitude answered, and said, Master, I have brought unto thee my son, which hath a dumb spirit :

18 And wheresoever he taketh him he teareth him ; and he foameth, and gnasheth with his teeth, and pineth away ; and I spake to thy disciples

g Listed, pleased.

a Not taste of death, shall not die.

b Was transfigured, was changed in his appearance.

c Elias, Elijah.

d To be here, to remain or tarry here.

e Tabernacle, a tent or temporary dwelling, a place for public worship.

f Wist not, knew not.

A dumb spirit cast out. S. Mark. Christ's death foretold.

that they should cast him out ; and they could not.

19 He answereth him, and saith, O faithless generation ! how long shall I be with you ? how long shall I suffer you ? Bring him unto me.

20 And they brought him unto him ; and, when he saw him, straightway the spirit tare him ; and he fell on the ground and wallowed, foaming.

21 And he asked his father, How long is it ago since this came unto him ? And he said, Of a child.

22 And oft-times it hath cast him into the fire, and into the waters, to destroy him ; but if thou canst do any thing, have compassion on us, and help us.

23 Jesus said unto him, If thou canst believe, all things are possible to him that believeth.

24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

25 When Jesus saw that the people came running together he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

26 And the spirit cried, and rent him sore, and came out of him ; and he was as one dead ; insomuch that many said, He is dead.

27 But Jesus took him by

the hand, and lifted him up ; and he arose.

28 And when he was come into the house his disciples asked him privately, Why could not we cast him out ?

29 And he said unto them, This kind can come forth by nothing but by prayer and fasting.

30 ¶ And they departed thence, and passed through Galilee ; and he would not that any man should know it.

31 For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him ; and after that he is killed, he shall rise the third day.

32 But they understood not that saying, and were afraid to ask him.

33 ¶ And he came to Capernaum ; and being in the house, he asked them, What was it that ye disputed among yourselves by the way ?

34 But they held their peace ; for by the way they had disputed among themselves who should be the greatest.

35 And he sat down, and called the twelve, and saith unto them, if any man desire to be first, the same shall be last of all, and servant of all.

36 And he took a child, and set him in the midst of them ; and, when he had taken him in his arms, he said unto them,

37 Whosoever shall receive one of such children in my name, receiveth me ; and whosoever shall receive me, receiveth not me, but him that sent me.

38 ¶ And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us ; and we forbade him, because he followeth not us.

39 But Jesus said, Forbid him not ; for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

40 For he that is not against us is on our part.

41 For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, He shall not lose his reward.

42 And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

43 And if thy hand offend thee, i cut it off; j it is better

i Offend thee, occasion to sin.

j Cut it off. Jesus did not intend we should in reality cut off our hands, feet, &c. for this would disqualify us for the discharge of those active duties, which the Gospel every where enjoins ; but by the figurative expressions in verses 43, 45, and 47, our Saviour most solemnly commands his disciples to abandon or forsake those darling sins, which are as dear, to them, and as hard to part with, as a right hand, a foot, or an eye.

for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched ;

44 Where their worm dieth not, and the fire is not quenched.

45 And if thy foot offend thee, cut it off ; it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched.

46 Where their worm dieth not, and the fire is not quenched.

47 And if thine eye offend thee, pluck it out ; it is better for thee to enter into the kingdom of God with one eye than having two eyes to be cast into hell-fire ;

48 Where their worm dieth not, and the fire is not quenched.

49 For every one shall be salted with fire, and every sacrifice shall be salted with salt.

50 Salt is good ; but if the salt have lost his saltiness, wherewith will ye season it ? Have salt in yourselves, and have peace one with another.

CHAP. X.

1 Touching divorcement. 13 Little children brought to Christ. 23 The danger of riches.

AND he arose from thence, and cometh into the coasts of Judea, by the farther side of Jordan ; and the people resort unto him again ; and, as he

Of divorcement, &c. S. Mark. Young children blessed.

was wont, *a* he taught them again.

2 ¶ And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him.

3 And he answered, and said unto them, What did Moses command you?

4 And they said, Moses suffered to write a bill of divorcement, and to put her away.

5 And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept:

6 But from the beginning of the creation God made them male and female.

7 For this cause shall a man leave his father and mother, and cleave to his wife;

8 And they twain shall be one flesh; so then they are no more twain, but one flesh.

9 What, therefore, God hath joined together let no man put asunder.

10 And in the house his disciples asked him again of the same matter.

11 And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

13 ¶ And they brought young children to him, that he

a As he was wont, as he was accustomed.

should touch them; and his disciples rebuked those that brought them.

14 But when Jesus saw it he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God.

15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16 And he took them up in his arms, put his hands upon them, and blessed them.

17 ¶ And, when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

18 And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God.

19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

20 And he answered, and said unto him, Master, all these have I observed from my youth.

21 Then Jesus, beholding him, loved him, and said unto him, One thing thou lackest; go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure

in heaven ; and come, take up
the cross ^b and follow me.^c

22 And he was sad at that
saying, and went away griev-
ed; for he had great posses-
sions.

23 ¶ And Jesus looked
round about, and saith unto his
disciples, How hardly shall
they that have riches enter
into the kingdom of God !

24 And the disciples were
astonished at his words. But
Jesus answereth again, and
saith unto them, Children, how
hard is it for them that trust
in riches to enter into the king-
dom of God !

25 It is easier for a camel
to go through the eye of a nee-
dle, than for a rich man to
enter into the kingdom of God.

26 And they were astonish-
ed out of measure, saying
among themselves, Who then
can be saved ?

27 And Jesus, looking upon
them, saith, With men *it is*
impossible, but not with God ;
for with God all things are
possible.

28 ¶ Then Peter began to
say unto him, Lo, we have left
all, and have followed thee.

29 And Jesus answered, and
said, Verily I say unto you,
There is no man that hath

^b Take up the cross, endure hard-
ship, trial and persecution for the
Gospel's sake.

^c Follow me, follow my example
in a holy life, in acts of benevolence
and in entire devotion to the cause
of religion.

left house, or brethren, or sis-
ters, or father, or mother, or
wife, or children, or lands, for
my sake and the Gospel's,

30 But he shall receive an
hundred-fold now in this time,^d
houses, and brethren, and sis-
ters, and mothers, and chil-
dren, and lands, with persecu-
tions ; and in the world to
come eternal life.

31 But many *that are* first
shall be last ; and the last
first.^e

32 ¶ And they were in the
way going up to Jerusalem ;
and Jesus went before them ;
and they were amazed ; and
as they followed they were
afraid. And he took again
the twelve, and began to tell
them what things should hap-
pen unto them,

33 Saying, Behold, we go
up to Jerusalem, and the Son
of man shall be delivered unto
the chief priests, and unto the
scribes ; and they shall con-
demn him to death, and shall
deliver him to the Gentiles :

34 And they shall mock
him, and shall scourge him,
and shall spit upon him, and
shall kill him ; and the third
day he shall rise again.

35 ¶ And James and John,
the sons of Zebedee, come unto
him, saying, Master, we
would that thou shouldest do
for us whatsoever we shall
desire.

36 And he said unto them,

^d In this time, in this life.

^e Note Matt. xix. 30.

Ambition reproved.

S. Mark. Blind Bartimeus cured.

What would ye that I should do for you ?

37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

38 But Jesus said unto them, Ye know not what ye ask ; can ye drink of the cup that I drink of ? and be baptized with the baptism that I am baptized with ? f

39 And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of ; and with the baptism that I am baptized withal shall ye be baptized :

40 But to sit on my right hand and on my left hand is not mine to give ; but it shall be given to them for whom it is prepared.

41 And when the ten heard it they began to be much displeased with James and John.

42 But Jesus called them to him and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them ; and their great ones exercise authority upon them : g

f Can ye, &c. Are you able to suffer with me and to follow my example in bearing patiently all manner of injuries, and even death itself for the sake of truth ?

g Ye know, that among the Gentiles or the nations of this world their princes or rulers exercise lordship or dominion over their subjects, and their great ones authority upon them.

43 But so shall it not be among you ; but whosoever will be great among you shall be your minister ;

44 And whosoever of you will be the chiefest shall be servant of all.

45 For even the son of man came not to be ministered unto, but to minister h and to give his life a ransom for many.

46 ¶ And they came to Jericho ; and as he went out of Jericho with his disciples, and a great number of people, blind Bartimeus, the son of Timeus, sat by the highway-side begging.

47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on me.

48 And many charged him that he should hold his peace ; but he cried the more a great deal, Thou son of David, have mercy on me.

49 And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise ; he calleth thee.

50 And he, casting away his garment, rose, and came to Jesus.

51 And Jesus answered and said unto him, What wilt thou that I should do unto thee ? The blind man said unto him,

h The Son of man came not to be served, but to serve.

Lord, that I might receive my sight.

52 And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

CHAP. XI.

1 *Christ rideth with triumph into Jerusalem;* 12 *he curseth the fruitless fig-tree.*

AND when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples,

2 And saith unto them, Go your way into the village over against you; and as soon as ye be entered into it ye shall find a colt tied, whereon never man sat; loose him, and bring him.

3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.

4 And they went their way, and found the colt tied by the door without, in a place where two ways met; and they loose him.

5 And certain of them that stood there said unto them, What do ye, loosing the colt?

6 And they said unto them even as Jesus had commanded; and they let them go.

7 And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.

8 And many spread their garments in the way; and others cut down branches off the trees, and strewed them in the way.

9 And they that went before, and they that followed, cried, saying, Hosanna; a Blessed is he that cometh in the name of the Lord;

10 Blessed be the kingdom of our father David, that cometh in the name of the Lord; Hosanna in the highest.

11 And Jesus entered into Jerusalem, and into the temple; and when he had looked round about upon all things, and now the even-tide was come, he went out unto Bethany with the twelve.

12 ¶ And on the morrow, when they were come from Bethany, he was hungry:

13 And seeing a fig-tree afar off having leaves, he came, if haply he might find any thing thereon; and when he came to it he found nothing but leaves; for the time of figs was not yet.

14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.

15 ¶ And they come to Jerusalem; and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-chang-

a Hosanna, an exclamation of praise to God.

ers, and the seats of them that sold doves;

16 And would not suffer that any man should carry any vessel through the temple.

17 And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.

18 And the scribes and chief priests heard it, and sought how they might destroy him; for they feared him, because all the people was astonished at his doctrine.

19 And when even was come he went out of the city.

20 ¶ And in the morning, as they passed by, they saw the fig-tree dried up from the roots.

21 And Peter, calling to remembrance, saith unto him, Master, behold, the fig-tree which thou cursedst is withered away.

22 And Jesus answering, saith unto them, Have faith in God.

23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

24 Therefore I say unto you, What things soever ye desire when ye pray, believe that ye

receive them, and ye shall have them.

25 And when ye stand praying forgive, if ye have ought against any; that your father also which is in heaven may forgive you your trespasses.

26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

27 ¶ And they come again to Jerusalem; and, as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,

28 And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things?

29 And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.

30 The baptism of John, was it from heaven, or of men? answer me.

31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?

32 But if we shall say, Of men; they feared the people; for all men counted John, that he was a prophet indeed.

33 And they answered and said unto Jesus, We cannot tell. And Jesus answering, saith unto them, Neither do I tell you by what authority I do these things.

CHAP. XII.

1 *The parable of the vineyard.*

13 *Touching the paying of tribute,* 18 *and the resurrection.* 41 *The widow and her two mites.*

AND he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the wine-fat, and built a tower, and let it out to husbandmen, and went into a far country.

2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

3 And they caught him, and beat him, and sent him away empty.

4 And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled.

5 And again he sent another; and him they killed, and many others; beating some, and killing some.

6 Having yet, therefore, one son, his well-beloved, he sent him also last unto them, saying, They will reverence my son.

7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.

8 And they took him, and

killed him, and cast him out of the vineyard.

9 What shall therefore, the lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard unto others.

10 And have ye not read this scripture, The stone which the builders rejected is become the head of the corner:

11 This was the Lord's doing, and it is marvellous in our eyes?

12 And they sought to lay hold on him, but feared the people; for they knew that he had spoken the parable against them; and they left him, and went their way.

13 ¶ And they send unto him certain of the Pharisees, and of the Herodians, to catch him in his words.

14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man; for thou regardest not the person of men, but teachest the way of God in truth; Is it lawful to give tribute to Cesar or not?

15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, why tempt ye me? bring me a penny, that I may see it.

16 And they brought it. And he saith unto them, Whose is this image and superscription? ^a And they said unto him, Cesar's.

^a *Whose is this image, &c.* See Matt. xxii. 20.

Resurrection of the dead. S. Mark. Of the first commandment.

17 And Jesus answering, said unto them, Render to Cesar the things that are Cesar's, and to God the things that are God's. And they marvelled at him.

18 ¶ Then come unto him the Sadducees, *b* which say there is no resurrection; and they asked him saying,

19 Master, Moses wrote unto us, If a man's brother die, and leave his wife *behind him*, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

20 Now, there were seven brethren; and the first took a wife, and dying left no seed.

21 And the second took her, and died, neither left he any seed; and the third likewise.

22 And the seven had her, and left no seed; last of all the woman died also.

23 In the resurrection, therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

24 And Jesus answering, said unto them, Do ye not, therefore, err, because ye know not the scriptures, neither the power of God?

25 For when they shall rise from the dead they neither marry nor are given in marriage; but are as the angels which are in heaven.

26 And as touching *c* the dead, that they rise; have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?

27 He is not the God of the dead, but the God of the living; ye, therefore, do greatly err.

28 ¶ And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

29 And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment.

31 And the second is like, *namely* this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

32 And the scribe said unto him, Well, Master, thou hast said the truth; for there is one God; and there is none other but he:

33 And to love him with all the heart, and with all the understanding, and with all the

b *Sadducees.* See Matt. xxii. 23.

c *Touching*, concerning. For an explanation of the 26 & 27th verses, see Matt. xxii. 31, 32.

soul, and with all the strength, and to love *his* neighbour as himself, is more than all whole burnt-offerings and sacrifices.^d

34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him *any question*.

35 ¶ And Jesus answered, and said, while he taught in the temple, How say the scribes that Christ is the son of David?

36 For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

37 David, therefore, himself calleth him Lord; and whence is he *then* his son? And the common people heard him gladly.

38 ¶ And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and *love* salutations in the market-places,

39 And the chief seats in the synagogues, and the uppermost rooms at feasts;

40 Which devour widows' houses, and for a pretence make long prayers; these shall receive greater damnation.

41 ¶ And Jesus sat over against the treasury, and be-

^d Offerings, sacrifices and oblations consisted in whatever was devoted or given to God.

^e Salutations. Tokens of respect and honour.

held how the people cast money into the treasury; and many that were rich cast in much.

42 And there came a certain poor widow, and she threw in two mites, which make a farthing.

43 And he called *unto him* his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in than all they which have cast into the treasury:

44 For all *they* did cast in of their abundance; but she of her want did cast in all that she had, even all her living.

CHAP. XIII.

1 *The destruction of the temple.*

9 *Persecutions for the Gospel.*

10 *The Gospel must be preached to all nations.* 14 *Great calamities to the Jews.* 18

The Sadducees confuted. 35

A difficulty proposed to the scribes.

AND as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones, and what buildings, *are here!*

2 And Jesus answering, said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.

3 And as he sat upon the mount of Olives, over against the temple, Peter, and James,

The destruction of the S. Mark. *temple, &c. foretold.*

and John, and Andrew, asked him privately,

4 Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?

5 And Jesus answering them, began to say, Take heed, lest any man deceive you:

6 For many shall come in my name, saying, I am Christ; and shall deceive many.

7 And when ye shall hear of wars, and rumours of wars, be ye not troubled; for such things must needs be; but the end shall not be yet.^a

8 For nation shall rise against nation, and kingdom against kingdom; and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows.

9 ¶ But take heed to yourselves; for they shall deliver you up to councils; and in the synagogues ye shall be beaten; and ye shall be brought before rulers and kings for my sake, for a testimony against them.^b

^a But the end, i. e. the final destruction of the temple, and the dispersion of the Jews by the Romans shall not be yet. Our Saviour's foretelling the destruction of Jerusalem, and that the Jews would be deprived of their kingdom, is a lasting proof of his prophetic power.

^b For a testimony, &c. That you may bear witness to them of the truth and reality of my religion by vindicating and supporting it even at the risk of your lives.

10 And the Gospel must first be published among all nations.

11 But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour, that speak ye; for it is not ye that speak, but the Holy Ghost.

12 Now, the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death.

13 And ye shall be hated of all men for my name's sake; but he that shall endure unto the end, the same shall be saved.

14 ¶ But when ye shall see the abomination of desolation, c spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judea flee to the mountains:

15 And let him that is on the house-top not go down into the house, neither enter therein, to take any thing out of his house:

16 And let him that is in the field not turn back again for to take up his garment.

17 But wo to them that are with child, and to them that give suck, in those days!

^c The abomination, &c. See Matt. xxiv. 15.

18 And pray ye that your flight be not in the winter.

19 For in those days *d* shall be affliction, such as was not from the beginning of the creation which God created, unto this time, neither shall be. *e*

20 And except that the Lord had shortened those days, *f* no flesh should be saved; but for the elect's *g* sake, whom he hath chosen, he hath shortened the days.

21 And then, if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not:

22 For false christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect.

23 But take ye heed; behold I have foretold you all things.

24 ¶ But in those days, after that tribulation, the sun *h*

d Those days, &c. when Jerusalem should be destroyed.

e Neither shall be afterward.

f Those days of peril, distress, and vengeance.

g Elect, sincere Christians.

b The sun, it is thought by many, means, the sovereignty or political power of the Jews; *the moon*, the church or established religion; and *the stars of heaven*, the ministers of religion. The 24, 25, 26, and 27th verses may be thus paraphrased. In the days after the destruction of Jerusalem, the whole nation, government, and religion of the Jews shall be dissolved; and it will evidently appear, by the display of great pow-

shall be darkened, and the moon shall not give her light,

25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken;

26 And then shall they see the Son of man coming in the clouds, with great power and glory.

27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

28 Now, learn a parable of the fig-tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

29 So ye, in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors.

30 Verily I say unto you, That this generation shall not pass *i* till all these things be done.

31 Heaven and earth shall

er in the destruction of the Jews, and others, who reject the Gospel, that Jesus is indeed the Messiah; and he will send forth his ministers into all parts of the world to preach the Gospel, and to gather into his church, those of all nations, who shall be converted, and become his faithful followers.

i This generation shall not pass, i. e. Men now living shall not die, till all these things, concerning the destruction of Jerusalem and the preaching of the Gospel, be accomplished. And it is said, John did live to see all fulfilled.

A woman anoints

S. Mark.

the head of Christ.

pass away; but my words shall not pass away.

32 ¶ But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

33 Take ye heed, watch and pray; for ye know not when the time is.

34 For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

35 Watch ye, therefore; (for ye know not when the master of the house cometh; at even, *k* or at midnight, or at the cock-crowing, *l* or in the morning:)

36 Lest, coming suddenly, he find you sleeping.

37 And what I say unto you, I say unto all, Watch.

CHAP. XIV.

1 Conspiracy against Christ; **3** a woman poureth ointment on his head; **12** Judas selleth, **43** and betrayeth him; **66** Peter thrice denieth him.

AFTER two days was the feast of the passover, *a* and of unleavened bread; and the chief priests and the scribes sought how they might take

a Even, evening.

b Cock-crowing, three in the morning.

c Passover. See Matt. xxvi. 2.

him by craft, and put him to death.

2 But they said, Not on the feast-day, lest there be an uproar of the people.

3 ¶ And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster-box of ointment of spikenard, very precious; and she brake the box, and poured it on his head.

4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5 For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

7 For ye have the poor with you always, and whosoever ye will ye may do them good; but me ye have not always.

8 She hath done what she could; she is come beforehand to anoint my body to the burying.

9 Verily I say unto you, Wheresoever this Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of, for a memorial of her.

10 ¶ And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.

11 And when they heard it they were glad, and promised to give him money. And he sought how he might conveniently betray him.

12 ¶ And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover?

13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water; follow him.

14 And wheresoever he shall go in, say ye to the good man of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples?

15 And he will shew you a large upper room furnished and prepared; there make ready for us.

16 And his disciples went forth, and came into the city, and found as he had said unto them; and they made ready the passover.

17 And in the evening he cometh with the twelve.

18 And as they sat, and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.

19 And they began to be sorrowful, and to say unto him one by one, Is it I? And another said, Is it I?

20 And he answered, and said unto them, It is one of the twelve that dippeth with me in the dish.

21 The Son of man indeed goeth, as it is written of him; but wo to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

22 ¶ And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat; this is my body.

23 And he took the cup, and when he had given thanks, he gave it to them, and they all drank of it.

24 And he said unto them, This is my blood of the new testament, which is shed for many.

25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

26 ¶ And when they had sung an hymn they went out into the mount of Olives.^b

27 And Jesus saith unto them, All ye shall be offended because of me this night; for it is written,^c I will smite the Shepherd, and the sheep shall be scattered.

28 But after that I am risen I will go before you into Galilee.

^b Mount of Olives. See Matt. xiv. 3.

^c For it is written in Zechariah xiii. 7.

Christ prayeth.

S. Mark.

Judas betrayeth him.

29 But Peter said unto him, Although all shall be offended, yet will not I.

30 And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice.

31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

32 ¶ And they came to a place which was named Gethsemane; and he saith to his disciples, Sit ye here, while I shall pray.

33 And he taketh with him Peter, and James, and John, and began to be sore amazed,^d and to be very heavy.

34 And saith unto them, My soul is exceeding sorrowful, unto death; tarry ye here, and watch.

35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.^e

36 And he said, Abba,^f Father, all things are possible unto thee; take away this cup from me; nevertheless not what I will, but what thou wilt.

37 And he cometh, and findeth them sleeping, and saith

^d Sore amazed, seized with grief and anguish.

^e The hour (of his suffering and death) might not come upon him.

^f Abba, that is, Father, or Almighty Father.

unto Peter, Simon, sleepest thou? couldst not thou watch one hour?

38 Watch ye, and pray, lest ye enter into temptation; the spirit truly is ready, but the flesh is weak.^g

39 And again he went away, and prayed, and spake the same words.

40 And when he returned he found them asleep again; (for their eyes were heavy;) neither wist they what to answer him.

41 And he cometh the third time, and saith unto them, Sleep on now, and take your rest; it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.

42 Rise up, let us go; lo, he that betrayeth me is at hand.

43 ¶ And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves from the chief priests, and the scribes, and the elders.

44 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely.

45 And as soon as he was come he goeth straightway to

^g The spirit, &c. I know your heart is sincere, but your resolution, through bodily infirmity, is weak.

^b Wist they, knew they.

Christ falsely accused, Chap. xiv. and shamefully abused.

him, and saith, Master, Master; and kissed him.

46 And they laid their hands on him, and took him.

47 And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.

48 And Jesus answered, and said unto them, Are ye come out as against a thief, with swords and with staves, to take me?

49 I was daily with you in the temple teaching, and ye took me not; but the scriptures must be fulfilled.

50 And they all forsook him, and fled.

51 And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him.

52 And he left the linen cloth, and fled from them naked.

53 ¶ And they led Jesus away to the high priest; and with him were assembled all the chief priests, and the elders, and the scribes.

54 And Peter followed him afar off even into the palace of the high priest; and he sat with the servants, and warmed himself at the fire.

55 And the chief priests and all the council, sought for witness against Jesus to put him to death; and found none;

56 For many bare false witness against him; but their witness agreed not together.

57 And there arose certain, and bare false witness against him, saying,

58 We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.

59 But neither so did their witness agree together.

60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee?

61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

62 And Jesus said, I am; and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

63 Then the high priest rent his clothes, and saith, What need we any further witnesses?

64 Ye have heard the blasphemy; what think ye? And they all condemned him to be guilty of death.

65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy; and the servants did strike him with the palms of their hands.

66 ¶ And as Peter was beneath in the palace, there cometh one of the maids of the high priest;

Christ denied of Peter, and S. Mark. brought bound to Pilate.

67 And when she saw Peter warming himself she looked upon him, and said, And thou also wast with Jesus of Nazareth.

68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

69 And a maid saw him again, and began to say to them that stood by, This is *one* of them.

70 And he denied it again. And a little after they that stood by said again to Peter, Surely thou art *one* of them; for thou art a Galilean, and thy speech agreeth thereto.

71 But he began to curse and to swear, saying, I know not this man of whom ye speak.

72 And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice thou shalt deny me thrice. And when he thought thereon he wept.

CHAP. XV.

1 Jesus brought bound and accused before Pilate, 15 is delivered to be crucified; 17 he is crowned with thorns, 27 hanged between two thieves, 43 and is honourably buried.

AND straightway in the morning the chief priests held a consultation with the elders and scribes, and the whole council, and bound Jesus, and

carried him away, and delivered him to Pilate. *a*

2 And Pilate asked him, Art thou the king of the Jews? And he answering, said unto him, Thou sayest it. *b*

3 And the chief priests accused him of many things; but he answered nothing.

4 And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.

5 But Jesus yet answered nothing, so that Pilate marvelled.

6 Now at that feast he released unto them one prisoner, whomsoever they desired.

7 And there was *one* named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection.

8 And the multitude, crying aloud, began to desire *him* to do as he had ever done unto them.

9 But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?

10 For he knew that the chief priests had delivered him for envy.

11 But the chief priests moved the people, that he should

a Pilate, the Roman Governor of Judea.

b Thou sayest it, i. e. in asking that question, thou sayest or pronouncest what I am, *the king of the Jews*.

rather release Barabbas unto them.

12 And Pilate answered, and said again unto them, What will you then that I shall do unto him whom ye call the King of the Jews?

13 And they cried out again, Crucify him.

14 Then Pilate said unto them, Why? what evil hath he done? And they cried out the more exceedingly, Crucify him.

15 ¶ And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.

16 And the soldiers led him away into the hall called Praetorium; and they call together the whole band.

17 And they clothed him with purple,^c and platted a crown of thorns, and put it about his head,

18 And began to salute him, Hail, King of the Jews!

19 And they smote him on the head with a reed, and did spit upon him, and, bowing their knees, worshipped him.

20 And when they had mocked him they took off the purple from him and put his own clothes on him, and led him out to crucify him.

21 And they compel one Simon a Cyrenian,^d who pass-

^c Purple. See Matt. xxvii. 28.

^d Cyrenian. Cyrene was a country of Africa at some distance west of Egypt.

ed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

22 And they bring him unto the place Golgotha,^e which is, being interpreted, The place of a scull.

23 And they gave him to drink wine mingled with myrrh; but he received it not.

24 And when they had crucified him they parted his garments, casting lots upon them, what every man should take.

25 And it was the third hour;^f and they crucified him.

26 And the superscription of his accusation was written over,^g THE KING OF THE JEWS.

27 And with him they crucify two thieves; the one on his right hand and the other on his left.

28 And the scripture was fulfilled, which saith, And he was numbered with the transgressors.

29 And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days,

30 Save thyself, and come down from the cross.

31 Likewise also the chief priests, mocking, said among themselves, with the scribes,

^e Golgotba. See Matt. xxvii. 33.

^f The third hour, nine in the morning.

^g The superscription of his accusation, &c. See Matt. xxvii. 37.

He saved others; himself he cannot save.

32 Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

33 ¶ And when the sixth hour *b* was come, there was darkness over the whole land until the ninth hour. *i*

34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

35 And some of them that stood by when they heard it, said, Behold, he calleth Elias.

36 And one ran and filled a sponge full of vinegar, and put it on a reed, *j* and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

37 And Jesus cried with a loud voice, and gave up the ghost.

38 And the veil of the temple was rent in twain from the top to the bottom. *k*

39 ¶ And when the centurion, *l* which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

b Sixth hour, twelve at noon.

i Ninth hour, three in the afternoon.

j Reed, a cane or rod.

k Vail, &c. See Matt. xxvii. 51.

l Centurion, a Roman commander of one hundred men.

40 There were also women looking on afar off; among whom was Mary Magdalene, and Mary the mother of James the less, and of Joses and Salome;

41 (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

42 ¶ And now, when the even was come, (because it was the preparation, that is, the day before the Sabbath,) *m*

43 Joseph of Arimathea, an honourable counsellor, which also waited for the kingdom of God, *n* came, and went in boldly unto Pilate, and craved the body of Jesus.

44 And Pilate marvelled if he were already dead; and calling unto him the centurion, he asked him whether he had been any while dead.

45 And when he knew it of the centurion, he gave the body to Joseph.

46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

47 And Mary Magdalene, and Mary the mother of Joses, beheld where he was laid.

m The preparation, was Friday. The Sabbath was our Saturday.

n Waited for the kingdom of God. Expected the coming of the Messiah.

CHAP. XVI.

1 An angel declareth the resurrection of Christ to three women; 9 he appeareth to Mary Magdalene; 12 to two others going into the country, 15 sendeth forth the apostles, 19 and ascendeth into heaven.

AND when the sabbath was past, Mary Magdalene, and Mary the mother of James and Salome, had bought sweet spieces, that they might come and anoint him. *a*

2 And very early in the morning, the first day of the week, b they came unto the sepulchre at the rising of the sun.

3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

4 (And when they looked, they saw that the stone was rolled away;) for it was very great. c

5 And, entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

6 And he saith unto them, Be not affrighted; ye seek Je-

a Anoint or embalm him. It was a custom of the eastern nations to embalm the bodies of the dead to preserve them from putrefaction. The knowledge of this art is now lost.

b The first day of the week. Our Sabbath.

c For it was great. This sentence belongs to the third verse, and should immediately follow it.

sus of Nazareth, which was crucified; he is risen; he is not here; behold the place where they laid him.

7 But go your way, tell his disciples and Peter, that he goeth before you into Galilee; there shall ye see him, as he said unto you.

8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed; neither said they anything to any man; for they were afraid.

9 ¶ Now, when Jesus was risen early, the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

10 And she went and told them that had been with him, as they mourned and wept.

11 And they, when they had heard that he was alive, and had been seen of her, believed not.

12 ¶ After that he appeared in another form unto two of them as they walked, and went into the country.

13 And they went and told it unto the residue; d neither believed they them.

14 ¶ Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

d The residue, the rest of the disciples.

15 And he said unto them, Go ye into all the world, and preach the Gospel to every creature.

16 He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned.

17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

18 They shall take up ser-

pents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover.

19 ¶ So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

20 And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.



PREFATORY REMARKS

TO THE GOSPEL OF ST. LUKE.

It is not fully ascertained whether St. Luke was a Jew or a Gentile; but it is most probable, that his religion was Judaism, before he was converted to Christianity. He was a physician by profession, and a man of more learning than the other Evangelists. He was not, as appears from his own words, chap. i. 2, a companion of our Saviour, and an eye-witness of his miracles; but what he records was delivered to him by those, who were from the beginning eye-witnesses and ministers of the word. St. Luke was a constant companion of St. Paul in all his travels and evangelical labours, and assisted him in preaching the Gospel, as Mark is said to have accompanied and assisted the apostle Peter.

At the time St. Luke wrote, it is supposed there were many erroneous narratives of the life of Jesus, and that he wrote to prevent people's giving to them, without examination, too easy credit; and likewise to give a more full and detailed account of many particulars, than had been given by Matthew and Mark.

As Luke designed his Gospel for the benefit of Gentile Christians in different countries, he wrote it in Greek, the most general language of that day. And as Matthew gave the genealogy of our Saviour from Abraham to Joseph, the reputed father of Jesus; so Luke traces it back from Mary to Abra-

ham, and thence to Adam ; for although he begins with saying, Jesus was, as was supposed, the son of Joseph, which was the son of Heli ; he meant only, that Joseph was by his marriage with Mary the son of Heli, for Joseph was by birth the son of Jacob, and Mary was the daughter of Heli. This accounts for the difference in the genealogies of Matthew and Luke ; and when it is remembered that the same person in ancient times had frequently several names, and different persons the same name, there will be no difficulty in admitting the account of both genealogies as perfectly correct, though they may apparently differ.

St. Luke seems to have written his Gospel at the request and for the instruction of a Christian friend of great distinction, whom he calls *most excellent*, as we are accustomed to address governors and magistrates with the title of *Excellency*. The time when he wrote, and the place where, are not known. We have no authentic account either of the latter part of the life, or the death of this Evangelist ; but it is most probable he suffered martyrdom.

THE GOSPEL ACCORDING TO ST. LUKE.

CHAP. I.

1 Luke's preface. **5** The conception of John Baptist, **26** and of Christ. **57** The nativity and circumcision of John. **67** The prophecy of Zacharias.

FORASMUCH as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

2 Even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word ;

3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,

4 That thou mightest know the certainty of those things wherein thou hast been instructed.

5 **T**HERE was, in the days of Herod, the king of Judea, a certain priest named Zacharias, of the course of Abia ; **a** and his wife was of the daughters of Aaron, and her name was Elisabeth.

6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

7 And they had no child, because that Elisabeth was barren ; and they both were now well stricken in years. **b**

a Of the course, &c. Of the family of Abia.

b Stricken, advanced.

Conception of

S. Luke.

John the Baptist.

8 And it came to pass, that, while he executed the priest's office before God in the order of his course,

9 According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.

10 And the whole multitude of the people were praying without at the time of incense.

11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.

12 And when Zacharias saw him he was troubled, and fear fell upon him.

13 But the angel said unto him, Fear not, Zacharias; for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

14 And thou shalt have joy and gladness; and many shall rejoice at his birth.

15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

16 And many of the children of Israel shall turn to the Lord their God.

17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

18 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

19 And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.

20 And, behold, thou shalt be dumb; and not able to speak, until the day that these things shall be performed, because thou believest not my words which shall be fulfilled in their season.

21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

22 And when he came out he could not speak unto them; and they perceived that he had seen a vision in the temple; for he beckoned unto them, and remained speechless.

23 And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.

24 And after those days his wife Elisabeth conceived, and hid herself five months, saying,

25 Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men.

26 ¶ And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

Conception of Christ. Chap. i. *Prophecy of Elisabeth.*

27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

28 And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee; blessed art thou among women.

29 And when she saw him she was troubled at his saying, and cast in her mind what manner of salutation this should be.

30 And the angel said unto her, Fear not, Mary; for thou hast found favour with God.

31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

32 He shall be great, and shall be called The Son of the Highest: and the Lord God shall give unto him the throne of his father David:

33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

34 Then said Mary unto the angel, How shall this be, seeing I know not a man?

35 And the angel answered, and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing, which shall be born of thee, shall be called The Son of God.

36 And, behold, thy cousin Elisabeth, she hath also con-

Cast in her mind; considered.

ceived a son in her old age; & this is the sixth month with her who was called barren.

37 For with God nothing shall be impossible.

38 And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

39 And Mary arose in those days, and went into the hill-country with haste, into a city of Juda;

40 And entered into the house of Zacharias, and saluted Elisabeth.

41 And it came to pass, that when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:

42 And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb.

43 And whence is this to me, that the mother of my Lord should come to me?

44 For, lo, as soon as the voice of thy salutation sounded in mine ears the babe leaped in my womb for joy.

45 And blessed is she that believed; for there shall be a performance of those things which were told her from the Lord.

d Verse 43. Whence is it that I should be so honoured, as to receive a visit from the mother of my Lord.

46 ¶ And Mary said, My soul doth magnify the Lord.

47 And my spirit hath rejoiced in God my Saviour.

48 For he hath regarded the low estate of his handmaiden; for, behold, from henceforth all generations shall call me blessed.

49 For he that is mighty hath done to me great things; and holy is his name.

50 And his mercy is on them that fear him from generation to generation.

51 He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts.

52 He hath put down the mighty from their seats, and exalted them of low degree.

53 He hath filled the hungry with good things; and the rich he hath sent empty away.

54 He hath holpen *e* his servant Israel, in remembrance of his mercy;

55 As he spake to our fathers, to Abraham, and to his seed for ever.

56 And Mary abode with her about three months, and returned to her own house.

57 ¶ Now Elisabeth's full time came that she should be delivered; and she brought forth a son.

58 And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her.

Eat holpen, hath supported and

1.

59 And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.

60 And his mother answered and said, Not so; but he shall be called John.

61 And they said unto her, There is none of thy kindred that is called by this name.

62 And they made signs to his father how he would have him called.

63 And he asked for a writing-table, and wrote, saying, His name is John. And they marvelled all.

64 And his mouth was opened immediately, and his tongue loosed, and he spake and praised God.

65 And fear came on all that dwelt round about them; and all these sayings were noised abroad throughout all the hill-country of Judea.

66 And all they that had heard *them* laid *them* up in their hearts, saying, What manner of child shall this be? And the hand of the Lord was with him.

67 ¶ And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

68 Blessed be the Lord God of Israel; for he hath visited and redeemed his people,

69 And hath raised up an horn of salvation *f* for us in the house of his servant David;

f An born of salvation, a Prince for our deliverance.

Prophecy of Zacharias. Chap. ii. *Nativity of Christ.*

70 As he spake by the mouth of his holy prophets, which have been since the world began :

71 That we should be saved from our enemies, and from the hand of all that hate us ;

72 To perform the mercy promised to our fathers, and to remember his holy covenant ;

73 The oath which he sware to our father Abraham,

74 That he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear,

75 In holiness and righteousness before him all the days of our life.

76 And thou, child, shalt be called The prophet of the Highest ; for thou shalt go before the face of the Lord to prepare his ways ;

77 To give knowledge of salvation unto his people, by the remission of their sins,

78 Through the tender mercy of our God ; whereby the day-spring from on high g hath visited us,

79 To give light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of peace.

80 And the child grew, and waxed strong in spirit, & was in the deserts till the day of his shewing unto Israel.

CHAP. II.

1 *Augustus taxeth all the Ro-*

man empire. 6 *Christ's nativity : 21 his circumcision.*
25 Simon & Anna prophesy of Christ.

man empire. 6 *Christ's nativity : 21 his circumcision.*
25 Simon & Anna prophesy of Christ.

AND it came to pass in those days, that there went out a decree from Cesar Augustus,^a that all the world^b should be taxed.

2 (*And this taxing was first made when Cyrenius was governor of Syria.*)

3 And all went to be taxed, every one into his own city.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Beth-lehem,^c (because he was of the house and lineage of David,)^d

5 To be taxed with Mary his espoused^e wife, being great with child.

6 And so it was, that, while they were there, the days were accomplished that she should be delivered.

7 And she brought forth her first-born son, and wrapped him in swaddling-clothes, and

a Cesar Augustus, the first Roman emperor.

b All the world, all the Roman empire, which at this time included Judea.

c Betlehem, a city about seven miles south of Jerusalem, where our Saviour was born. David was also born and lived there; hence called the city of David.

d Of the house, &c. of the family of David.

e Espoused. See Matt. i. 18.

g The day-spring, &c. The light of divine truth.

laid him in a manger,^f because there was no room for them in the inn.^g

8 ¶ And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.

10 And the angel said unto them, Fear not; for, behold I bring you good tidings of great joy, which shall be to all people.

11 For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.

12 And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling-clothes, lying in a manger.

13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest, and on earth peace, good will towards men.

15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

^f Manger, a long trough for animals to feed out of.

^g The inn, the house allotted to strangers.

16 And they came with haste, and found Mary and Joseph, and the babe lying in a manger.

17 And, when they had seen it, they made known abroad the saying which was told them concerning this child.

18 And all they that heard it wondered at those things which were told them by the shepherds.

19 But Mary kept all these things, and pondered them in her heart.

20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

21 And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

22 And when the days of her purification, according to the law of Moses, were accomplished, they brought him to Jerusalem, to present him to the Lord;

23 (As it is written in the law of the Lord, every male that openeth the womb shall be called holy to the Lord;)

24 And to offer a sacrifice, according to that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons.

25 ¶ And, behold, there was a man in Jerusalem, whose

name was Simeon; and the same man was just and devout, waiting for the consolation of Israel; *h* and the Holy Ghost was upon him.

26 And it was revealed unto him by the Holy Ghost, that he should not see death before he had seen the Lord's Christ.

27 And he came by the spirit into the temple; and when the parents brought in the child Jesus, to do for him after the custom of the law,

28 Then took he him up in his arms, and blessed God, and said,

29 Lord, now lettest thou thy servant depart in peace, according to thy word:

30 For mine eyes have seen thy salvation,ⁱ

31 Which thou hast prepared before the face of all people;

32 A light to lighten the Gentiles, and the glory of thy people Israel.

33 And Joseph and his mother marvelled at those things which were spoken of him.

34 And Simeon blessed them and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; *j* and for a sign

which shall be spoken against;

35 (Yea, a sword shall pierce through thy own soul also;) *k* that the thoughts of many hearts may be revealed.

36 ¶ And there was one Anna a prophetess, the daughter of Phanuel, of the tribe of Aser; she was of a great age, and had lived with an husband seven years from her virginity:

37 And she was a widow of about fourscore and four years, *l* which departed not from the temple, but served God with fastings & prayers night and day.

38 And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.^m

39 And when they had performed all things, according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

40 And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.ⁿ

41 ¶ Now his parents went to Jerusalem every year at the feast of the passover.

b Consolation of Israel, the Messiah.
i Thy salvation, Jesus Christ the Messiah.

j For the fall, &c. for the ruin of many through unbelief and disobedience—and for the rising again. For the restoration and salvation of many, who shall embrace Jesus Christ, believe and obey the Gospel.

k Yea, a sword, &c. Yea with such cruelty and malice shall he be treated, that thine own soul will, as it were, be pierced with a dart or javelin.

l Four score and four. Eighty four.

m Redemption, &c. Waiting for the promised redemption or deliverance of Israel by the Messiah.

n Grace of God, particular favour of God.

Christ disputeth, &c. **S. Luke.** *John's preaching, &c.*

42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.

44 But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance.

45 And when they found him not, they turned back again to Jerusalem, seeking him.

46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, ^o both hearing them, and asking them questions.

47 And all that heard him were astonished at his understanding and answers.

48 And when they saw him, they were amazed; and his mother said unto him, Son, why hast thou thus dealt with us? behold thy father and I have sought the sorrowing.

49 And he said unto them, How is it that ye sought me? wist ye not ^p that I must be about my Father's business?

50 And they understood not the saying which he spake unto them.

^o Doctors, &c. Learned men.
^p Wist ye not? Know ye not?

51 And he went down with them, and came to Nazareth, and was subject unto them; but his mother kept all these sayings in her heart.

52 And Jesus increased in wisdom and stature, and in favour with God and man.

CHAP. III.

1 *John's preaching & baptism:*
16 *his testimony of Christ.*
20 *Herod imprisoneth John.*
21 *Christ is baptized: 23 his genealogy.*

NOW, in the fifteenth year of the reign of Tiberius Cesar,^a Pontius Pilate ^b being governor of Judea, and Herod being tetrarch ^c of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

2 Annas and Caiaphas ^d being the high priests, the word of God come unto John, the son of Zacharias, in the wilderness.

3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; ^e

^a *Tiberius Cesar*, the second emperor of Rome.

^b *Pontius Pilate*, the Roman governor of Judea.

^c *Tetrarch*, governor of a fourth part of a country, or of 4 provinces.

^d *Annas and Caiaphas*, were Jewish high priests.

^e *Repentance* and reformation, as the only condition of forgiveness of sins, and of acceptance with God.

4 As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth;

6 And all flesh shall see the salvation of God.^f

7 Then said he to the multitude that came forth to be baptized of him, O generation of vipers!^g who hath warned you to flee from the wrath to come?

8 Bring forth, therefore, fruits worthy of repentance;^h and begin not to say within yourselves, We have Abraham to our father; for I say unto you, That God is able of these stones to raise up children unto Abraham.

9 And now also the axeⁱ is laid unto the root of the trees; every tree, therefore, which bringeth not forth good fruit is hewn down, and cast into the fire.

10 And the people asked

^f *The salvation of God*, the Saviour sent of God.

^g *Generation of vipers*, offspring of vipers; it here means a wicked and depraved people.

^h *Fruits worthy of repentance*, a holy and devout life.

ⁱ *And now the axe*, &c. See Matt. iii. 10.

him, saying, What shall we do then?

11 He answereth, and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

12 Then came also publicans^j to be baptized, and said unto him, Master, what shall we do?

13 And he said unto them, Exact no more than that which is appointed you.

14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.

15 ¶ And as the people were in expectation, and all men mused in their hearts of John whether he were the Christ or not;

16 John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose; he shall baptize you with the Holy Ghost, and with fire:

17 Whose fan^k is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

18 And many other things,

^j *Publicans*, Roman tax-gatherers.

^k *Fan*, a winnowing shovel. See Matt. iii. 12.

Herod imprisons John. S. Luke. *Genealogy of Christ.*

in his exhortation, preached he unto the people.

19 ¶ But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

20 Added yet this above all, that he shut up John in prison.

21 Now, when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

22 And the Holy Ghost descended in a bodily shape, like a dove, upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

23 ¶ And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli,

24 Which was the son of Mattathat, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph,

25 Which was the son of Mattathias, which was the son of Amos, which was the son of Naum, which was the son of Eshli, which was the son of Nagge,

26 Which was the son of Maath, which was the son of Mattathias, which was the son of Semei, which was the son of Joseph, which was the son of Juda,

27 Which was the son of

** Herod.* See Matt. ii. 1.

Joanna, which was the son of Rhesa, which was the son of Zorobabel, which was the son of Salathiel, which was the son of Neri,

28 Which was the son of Melchi, which was the son of Addi, which was the son of Cosam, which was the son of Elmodam, which was the son of Er,

29 Which was the son of Jose, which was the son of Eliezer, which was the son of Joram, which was the son of Mattathat, which was the son of Levi,

30 Which was the son of Simeon, which was the son of Juda, which was the son of Joseph, which was the son of Jonan, which was the son of Eliakim,

31 Which was the son of Melea, which was the son of Menan, which was the son of Mattatha, which was the son of Nathan, which was the son of David,

32 Which was the son of Jesse, which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson.

33 Which was the son of Amiqadab, which was the son of Aram, which was the son of Esrom, which was the son of Phares, which was the son of Juda,

34 Which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son

of Thara, which was *the son of Nachor,*

35 Which was *the son of Saruch, which was the son of Ragau, which was the son of Phalec, which was the son of Heber, which was the son of Sala,*

36 Which was *the son of Cainan, which was the son of Arphaxad, which was the son of Sem, which was the son of Noe, which was the son of Lamech,*

37 Which was *the son of Mathusala, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan,*

38 Which was *the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.*

CHAP. IV.

1 *Christ's temptation and fasting: 13 he overcometh the devil: 14 begins to preach: 16 they at Nazareth admire him.*

AND Jesus, being full of the Holy Ghost, returned from Jordan, and was led by the spirit into the wilderness,

2 Being forty days tempted of the devil. And in those days he did eat nothing; and when they were ended he afterward hungered.

3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

5 And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.

6 And the devil said unto him, All this power will I give thee, and the glory of them; for that is delivered unto me; and to whomsoever I will I give it.

7 If thou therefore, wilt worship me, all shall be thine.

8 And Jesus answered, and said unto him, Get thee behind me, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

9 And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence:

10 For it is written, He shall give his angels charge over thee, to keep thee;

11 And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12 And Jesus answering, said unto him, It is said, Thou shalt not tempt the Lord thy God.

13 And when the devil had ended all the temptation, he departed from him for a season.

14 ¶ And Jesus returned in the power of the spirit into Galilee; and there went out a fame of him through all the region round about.

15 And he taught in their synagogues, being glorified of all.

16 ¶ And he came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the sabbath-day, and stood up for to read.

17 And there was delivered unto him the book of the prophet Esaias; and, when he had opened the book, he found the place where it was written,

18 The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel *b* to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised;

19 To preach the acceptable year of the Lord.

20 And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say unto them, This day is this scripture fulfilled in your ears.

22 And all bear him witness, and wondered at the gra-

a Galilee. See Matt. xxviii. 16.

b Gospel. Glad tidings, the Christian religion.

cious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself; whatsoever we have heard done in Capernaum, do also here in thy country.

24 And he said, Verily I say unto you, No prophet is accepted in his own country.

25 But I tell you of a truth, Many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land;

26 But unto none of them was Elias sent, save unto Sarepta, a city of Sidon unto a woman that was a widow.

27 And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.

28 And all they in the synagogue, when they heard these things, were filled with wrath,

29 And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

30 But he, passing through the midst of them, went his way,

31 And came down to Capernaum, a city of Galilee, & taught them on the sabbath-days.

32 And they were astonished at his doctrine ; for his word was with power.

33 ¶ And in the synagogue there was a man which had a spirit of an unclean devil, and cried out with a loud voice,

34 Saying, Let us alone ; what have we to do with thee, thou Jesus of Nazareth ? art thou come to destroy us ? I know thee who thou art ; the holy One of God.

35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And, when the devil had thrown him in the midst, he came out of him, and hurt him not.

36 And they were all amazed, and spake among themselves, saying, What a word is this ! for with authority and power he commandeth the unclean spirits, and they come out.

37 And the fame of him went out into every place of the country round about.

38 ¶ And he arose out of the synagogue, and entered into Simon's house ; and Simon's wife's mother was taken with a great fever ; and they besought him for her.

39 And he stood over her, and rebuked the fever ; and it left her. And immediately she arose, and ministered unto them.

40 ¶ Now, when the sun was setting, all they that had any sick with divers diseases brought them unto him ; and

he laid his hands on every one of them, and healed them.

41 And devils also came out of many, crying out, and saying, Thou art Christ, the Son of God. And he, rebuking them, suffered them not to speak ; for they knew that he was Christ.

42 And when it was day he departed, and went into a desert place ; and the people sought him, and came unto him, and stayed him, c that he should not depart from them.

43 And he said unto them, I must preach the kingdom of God to other cities also ; for therefore am I sent.

44 And he preached in the synagogues of Galilee.

CHAP. V.

1 Christ teacheth out of Peter's ship. 4 A miraculous draught of fishes. 12 The leper cleansed. 18 The palsy healed. 27 Matthew called.

AND it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret,

2 And saw two ships standing by the lake ; but the fishermen were gone out of them, and were washing their nets.

3 And he entered into one of the ships which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and

c Stayed him, &c. Besought him not to leave them.

taught the people out of the ship.

4 Now, when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.

5 And Simon answering, said unto him, Master, we have toiled all the night, and have taken nothing; nevertheless at thy word I will let down the net.

6 And when they had this done, they inclosed a great multitude of fishes; and their net brake.

7 And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

8 When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken:

10 And so was also James and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.

11 And, when they had brought their ships to land, they forsook all and followed him.

12 ¶ And it came to pass, when he was in a certain city, behold, a man full of leprosy;

who, seeing Jesus, fell on his face, and besought him, saying, Lord, if thou wilt thou canst make me clean.

13 And he put forth his hand, and touched him, saying, I will; be thou clean. And immediately the leprosy departed from him.

14 And he charged him to tell no man; but go, and shew thyself to the priest, and offer for thy cleansing according as Moses commanded, for a testimony unto them.

15 But so much the more went there a fame abroad of him; and great multitudes came together to hear, and to be healed by him of their infirmities.

16 ¶ And he withdrew himself into the wilderness and prayed.

17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem; and the power of the Lord was present to heal them.

18 ¶ And, behold, men brought in a bed a man which was taken with a palsy; and they sought means to bring him in, and to lay him before him.

19 And when they could not find by what way they might bring him in because of the multitude, they went upon the house-top, and let him down through the tiling, with his

couch, into the midst before Jesus.

20 And, when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

21 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies ! Who can forgive sins but God alone ?

22 But when Jesus perceived their thoughts, he, answering, said unto them, What reason ye in your hearts ?

23 Whether is it easier to say, Thy sins be forgiven thee ; or to say, Rise up and walk ?

24 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house.

25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to-day.

27 ¶ And after these things he went forth, and saw a publican named Levi, sitting at the receipt of custom ;^a and he said unto him, Follow me.

28 And he left all, rose up, and followed him.

29 And Levi made him a great feast in his own house ; and there was a great company of publicans, and of others, that sat down with them.

30 But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners ?

31 And Jesus answering, said unto them, They that are whole need not a physician ; but they that are sick.

32 I came not to call the righteous, but sinners, to repentance.^b

33 ¶ And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise the *disciples* of the Pharisees ; but thine eat and drink ?

34 And he said unto them, Can ye make the children of the bride-chamber fast while the bridegroom is with them ?

35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

36 ¶ And he spake also a parable unto them ; No man putteth a piece of a new garment upon an old ; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old.

37 And no man putteth new

^a Receipt of custom, toll or custom house.

^b I came not to call the self righteous, but penitent sinners.

wine into old bottles ; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

38 But new wine must be put into new bottles ; and both are preserved.

39 No man also, having drunk old wine, straightway desireth new; for he saith, The old is better.

CHAP VI.

1 Touching the ears of corn that were plucked by the disciples on the sabbath. 13 Christ chooseth the twelve, 17 healeth, 20 and preacheth.

AND it came to pass, on the second sabbath after the first, that he went through the corn-fields ; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands.^a

2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath-days ?

3 And Jesus answering them, said, Have ye not read so much as this, what David did, when himself was an hungered, and they which were with him ;

4 How he went into the house of God, and did take and eat the shew-bread, and gave also to them that were with him ; which it is not lawful to eat but for the priests alone ?

5 And he said unto them,

^a Rubbing out the corn with their hands.

That the Son of Man is Lord also of the sabbath.

6 ¶ And it came to pass also on another sabbath, that he entered into the synagogue and taught ; and there was a man whose right hand was withered.

7 And the scribes and Pharisees watched him, whether he would heal on the sabbath-day ; that they might find an accusation against him.

8 But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.

9 Then said Jesus unto them, I will ask you one thing; Is it lawful ^b on the sabbath-days to do good, or to do evil ? to save life, or to destroy it ?

10 And, looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so ; and his hand was restored whole as the other.

11 And they were filled with madness ; and communed one with another what they might do to Jesus.

12 ¶ And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

13 And, when it was day,

^b Is it lawful for me to do good, or for you to do evil ? for me to save this man's life, or for you, if you can find a pretence, to destroy mine ?

he called unto him his disciples ; and of them he chose twelve, whom also he named Apostles ;

14 Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,

15 Matthew and Thomas, James *the son of Alpheus*, and Simon called Zelotes,

16 And Judas *the brother of James*, and Judas Iscariot, which also was the traitor.

17 ¶ And he came down with them and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea-coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases ;

18 And they that were vexed with unclean spirits ; and they were healed.

19 And the whole multitude sought to touch him ; for there went virtue out of him, and healed *them* all.

20 ¶ And he lifted up his eyes on his disciples, and said, Blessed *be ye* poor ; for yours is the kingdom of God.

21 Blessed *are ye* that hunger now ; for ye shall be filled. Blessed *are ye* that weep now ; for ye shall laugh.

22 Blessed *are ye* when men shall hate you, and when they shall separate you *from their company*, and shall reproach you, and cast out your name as evil, for the Son of man's sake.

23 Rejoice ye in that day, and leap for joy ; for, behold, your reward is great in heaven ; for in the like manner did their fathers unto the prophets.

24 But wo unto you that are rich ! for ye have received your consolation.

25 Wo unto you that are full ! for ye shall hunger. Wo unto you that laugh now ! for ye shall mourn and weep.

26 Wo unto you when all men shall speak well of you ! for so did their fathers to the false prophets.

27 ¶ But I say unto you which hear, Love your enemies, do good to them which hate you ;

28 Bless them that curse you, and pray for them which despitefully use you.

29 And unto him that smiteth thee on the *one* cheek, offer also the other ; and him that taketh away thy cloak, forbid not to take thy coat also.

30 Give to every man that asketh of thee ; and of him that taketh away thy goods, ask *them* not again.

31 And as ye would that men should do to you, do ye also to them likewise.

32 For if ye love them which love you, what thank have ye ? for sinners also love those that love them.

33 And if ye do good to them which do good to you,

c For if you love those *only* who love you, to what thanks are you entitled ? and thus in verses 33 & 34.

Love to our enemies. S. Luke. *Tree known by its fruit.*

what thank have ye? for sinners also do even the same.

34 And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

35 But love ye your enemies, and do good and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the highest; for he is kind unto the unthankful, and to the evil.

36 Be ye therefore merciful, as your Father also is merciful.

37 Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned; forgive, and ye shall be forgiven:

38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom; for with the same measure that ye mete *d* withal, it shall be measured to you again.

39 And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch?

40 The disciple is not above his master; but every one that is perfect, shall be as his master.

41 And why beholdest thou the mote *e* that is in thy brother's eye, but perceivest not

d Mete, measure, or give,

e Mote, a particle of dust, or a very small object.

the beam *f* that is in thine own eye?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

43 For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

44 For every tree is known by his own fruit; for of thorns men do not gather figs, nor of a bramble-bush gather they grapes.

45 A good man, out of the good treasure of his heart, bringeth forth that which is good; and an evil man, out of the evil treasure of his heart, bringeth forth that which is evil; for of the abundance of the heart his mouth speaketh.

46 ¶ And why call ye me Lord, Lord, and do not the things which I say?

47 Whosoever cometh to me, and heareth my sayings,

f Beam, here signifies a large object. The meaning of verse 41 is, Why do you censure others for comparatively small offences, when you yourselves are guilty of great crimes? So in the last of the next verse—first correct your own faults, and you may with more propriety censure others.

The centurion's faith ; Chap. vii. his servant healed.

and doeth them, I will shew you to whom he is like :

48 He is like a man which built an house, and digged deep, and laid the foundation on a rock ; and when the flood arose, the stream beat vehemently upon that house, and could not shake it ; for it was founded upon a rock.

49 But he that heareth, and doeth not, is like a man that, without a foundation, built an house upon the earth ; against which the stream did beat vehemently, and immediately it fell ; and the ruin of that house was great.

CHAP. VII.

1 *The centurion's faith ; 10 Christ healeth his servant, being absent ; 11 raiseth the widow's son. 24 Christ's testimony of John. 36 Mary Magdalene anointeth Christ's feet.*

NOW, when he had ended all his sayings in the audience of the people, he entered into Capernaum.

2 And a certain centurion's servant, who was dear unto him, was sick, and ready to die.

3 And, when he heard of Jesus, he sent unto him the elders ^b of the Jews, beseeching him that he would come and heal his servant.

4 And when they came to Jesus they besought him in-

stantly, saying, That he was worthy for whom he should do this :

5 For he loveth our nation, and he hath built us a synagogue.

6 Then Jesus went with them. And when he was now not far from the house the centurion sent friends to him, saying unto him, Lord, trouble not thyself ; for I am not worthy that thou shouldest enter under my roof :

7 Wherefore neither thought I myself worthy to come unto thee ; but say in a word, and my servant shall be healed.

8 For I also am a man set under authority, having under me soldiers ; and I say unto one, Go, and he goeth ; and to another, Come, and he cometh ; and to my servant, Do this, and he doeth it. c

9 When Jesus heard these things he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

10 And they that were sent, returning to the house, found the servant whole that had been sick.

11 ¶ And it came to pass the day after, that he went into a city called Nain ; and many of his disciples went with him, and much people.

^a Centurion, a Roman officer who commanded 100 men.

^b Elders, ancient rulers or officers ; the ancients.

^c To illustrate verses 7 and 8th subjoin, and if soldiers are thus obedient to me ; much more will diseases depart at thy bidding.

13 Now, when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her.

13 And when the Lord saw her he had compassion on her, and said unto her, Weep not.

14 And he came and touched the bier; and they that bare him stood still. And he said, Young man, I say unto thee, Arise.

15 And he that was dead sat up, and began to speak. And he delivered him to his mother.

16 And there came a fear on all; and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

17 And this rumour^d of him went forth throughout all Judea, and throughout all the region round about.

18 And the disciples of John shewed him of all these things.

19 ¶ And John calling unto him two of his disciples, sent them to Jesus, saying, Art thou he that should come? or look we for another?

20 When the men were come unto him they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

21 And in that same hour

he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight.

22 Then Jesus answering, said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached.

23 And blessed is he, whosoever shall not be offended in me.

24 ¶ And, when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?

25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.

26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.

27 This is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

^e Tell John what things ye have seen and heard, and let him compare the works I perform, with what was predicted of the Messiah in Isaiah xxxv. and various other places, and he will be convinced, that I am he, who should come.

^d Rumour, report or account.

28 For I say unto you, Among those that are born of women, there is not a greater prophet than John the Baptist; but he that is least in the kingdom of God is greater than he.

29 And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John.

30 But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

31 ¶ And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?

32 They are like unto children sitting in the market-place, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

33 For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.

34 The Son of man is come eating & drinking; and ye say, Behold a gluttonous man and a wine-bibber, a friend of publicans and sinners!

35 But wisdom is justified of all her children.^f

36 ¶ And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

37 And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster-box of ointment,

38 And stood at his feet behind him weeping, and began to wash his feet with tears, & did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

39 Now when the Pharisee which had bidden him, saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him; for she is a sinner.

40 And Jesus answering, said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41 There was a certain creditor which had two debtors; the one owed five hundred pence, and the other fifty.

42 And when they had nothing to pay he frankly forgave them both. Tell me, therefore, which of them will love him most?

43 Simon answered, and said, I suppose that he to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Simon, seest thou this woman? I entered into thine house, thou gavest me no water for my

^f Wisdom is justified, &c. See Matt. vi. 19.

feet ; but she hath washed my feet with tears, and wiped them with the hairs of her head.

45 Thou gavest me no kiss ; but this woman, since the time I came in, hath not ceased to kiss my feet.

46 Mine head with oil thou didst not anoint ; but this woman hath anointed my feet with ointment.

47 Wherefore I say unto thee, Her sins, which are many, are forgiven ; for she loved much ; but to whom little is forgiven, *the same* loveth little.

48 And he said unto her, Thy sins are forgiven.

49 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also ?

50 And he said to the woman, Thy faith hath saved thee ; go in peace.

CHAP. VIII.

1 *Women minister unto Christ.*

4 *The parable of the sower.*

11 *The parable explained.* 26

The legion of devils cast out.

AND it came to pass afterward, that he went throughout every city and village preaching, and shewing the glad tidings of the kingdom of God ; and the twelve were with him,

2 And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,

3 And Joanna the wife of

Chuza, Herod's steward, and Susanna, and many others, which ministered unto him of their substance.^a

4 ¶ And when much people were gathered together, and were come to him out of every city, he spake by a parable :^b

5 A sower went out to sow his seed ; and, as he sowed, some fell by the way-side ; and it was trodden down, and the fowls of the air devoured it.

6 And some fell upon a rock ; and as soon as it was sprung up it withered away, because it lacked moisture.

7 And some fell among thorns ; and the thorns sprang up with it, and choked it.

8 And other fell on good ground, and sprang up, and bare fruit an hundred-fold. And, when he had said these things, he cried, He that hath ears to hear, let him hear.

9 And his disciples asked him, saying, What might this parable be ?

10 And he said, Unto you it is given to know the mysteries of the kingdom of God ; but to others in parables ; that seeing they might not see, and hearing they might not understand.

11 ¶ Now the parable is this ; The seed is the word of God.

a Which ministered unto him, who assisted him with their property.

b Parable. See Matt. xiii. 18.

12 Those by the way-side are they that hear ; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

13 They on the rock are they, which, when they hear, receive the word with joy ; and these have no root, which for a while believe, and in time of temptation fall away.

14 And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection.

15 But that on the good ground are they, which, in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

16 ¶ No man when he hath lighted a candle covereth it with a vessel, or putteth it under a bed ; but setteth it on a candlestick, that they which enter in may see the light.

17 For nothing is secret that shall not be made manifest ; neither any thing hid that shall not be known, and come abroad.

18 Take heed, therefore, how ye hear ; for whosoever hath, to him shall be given ; and whosoever hath not, from him shall be taken even that which he seemeth to have.

19 ¶ Then came to him his mother and his brethren,

and could not come at him for the press.c

20 And it was told him by certain, which said, Thy mother and thy brethren stand without, desiring to see thee.

21 And he answered and said unto them, My mother & my brethren are these which hear the word of God, and do it.

22 ¶ Now it came to pass on a certain day, that he went into a ship with his disciples ; and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

23 But as they sailed he fell asleep ; and there came down a storm of wind on the lake ; and they were filled with water, and were in jeopardy.d

24 And they came to him, and awoke him, saying, Master, Master, we perish. Then he arose, & rebuked the wind, and the raging of the water ; and they ceased and there was a calm.

25 And he said unto them, where is your faith ? And they, being afraid, wondered, saying one to another, What manner of man is this ? for he commandeth even the winds and water, and they obey him.

26 ¶ And they arrived at the country of the Gadarenes, which is over against Galilee.

27 And, when he went forth to land, there met him out of the city a certain man which

c Press, crowd.

d Jeopardy, in danger.

had devils long time, and ware no clothes, neither abode in any house, but in the tombs.

28 When he saw Jesus he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most High? I beseech thee torment me not.

29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him; and he was kept bound with chains, and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

30 And Jesus asked him, saying, What is thy name? And he said, Legion; ^e because many devils were entered into him.

31 And they besought him, that he would not command them to go out into the deep.

32 And there was there an herd of many swine feeding on the mountain; and they besought him that he would suffer them to enter into them. And he suffered them.

33 Then went the devils out of the man, and entered into the swine; and the herd ran violently down a steep place into the lake, and were choked. ^f

34 When they that fed them saw what was done they fled, and went and told it in the city, and in the country.

^e Legion, about 6000.

^f Choked, drowned.

35 Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind; and they were afraid.

36 They also which saw it told them by what means he that was possessed of the devils was healed.

37 ¶ Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear. And he went up into the ship, and returned back again.

38 Now the man, out of whom the devils were departed, besought him that he might be with him; but Jesus sent him away, saying,

39 Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

40 And it came to pass, that, when Jesus was returned, the people gladly received him; for they were all waiting for him.

41 ¶ And, behold, there came a man named Jairus, and he was a ruler of the synagogue; and he fell down at Jesus' feet, and besought him that he would come into his house:

42 For he had one only

daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.

43 And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,

44 Came behind him, and touched the border of his garment; and immediately her issue of blood stanchèd.

45 And Jesus said, Who touched me? When all denied, Peter, and they that were with him, said, Master, the multitude throng thee, and press thee, and sayest thou, Who touched me?

46 And Jesus said, Somebody hath touched me; for I perceive that virtue is gone out of me.

47 And when the woman saw that she was hid, she came trembling, and, falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.

48 And he said unto her, Daughter, be of good comfort; thy faith hath made thee whole; go in peace.

49 ¶ While he yet spake there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead; trouble not the Master.

50 But when Jesus heard it he answered him, saying, Fear

not; believe only, and she shall be made whole.

51 And when he came into the house he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

52 And all wept and bewailed her; but he said, Weep not; she is not dead, but sleepeth.

53 And they laughed him to scorn, knowing that she was dead.

54 And he put them all out, and took her by the hand, and called, saying, Maid, arise.

55 And her spirit came again, and she arose straightway; and he commanded to give her meat.

56 And her parents were astonished; but he charged them that they should tell no man what was done.

CHAP. IX.

1 Christ sendeth out his apostles: 7 Herod is desirous to see him: 12 he feedeth five thousand: 28 his transfiguration.

THEN he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

2 And he sent them to preach the kingdom of God, and to heal the sick.

3 And he said unto them, take nothing for your journey, neither staves, nor scrip, a nei-

* *Scrip.* See Matt. x. 10.

ther bread, neither money; neither have two coats apiece.

4 And whatsoever house ye enter into, there abide, ^b and thence depart.

5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.

6 And they departed, and went through the towns, preaching the Gospel, and healing every where.

7 ¶ Now Herod the tetrarch ^c heard of all that was done by him; and he was perplexed, because that it was said of some, that John was risen from the dead;

8 And of some, that Elias had appeared; and of others, that one of the old prophets was risen again.

9 And Herod said, John have I beheaded; but who is this of whom I hear such things? And he desired to see him.

10 ¶ And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida.

11 And the people, when they knew it, followed him; and he received them, and spake unto them of the king-

^b There abide, till ye leave that place.

^c Tetrarch, who had kingly authority in four provinces.

dom of God, and healed them that had need of healing.

12 ¶ And when the day began to wear away, then came the twelve and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals; for we are here in a desert place.

13 But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people.

14 (For they were about five thousand men.) And he said to his disciples, Make them sit down by fifties in a company.

15 And they did so, & made them all sit down.

16 Then he took the five loaves and the two fishes; and, looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.

17 And they did eat, and were all filled; and there was taken up of fragments that remained to them twelve baskets.

18 ¶ And it came to pass, as he was alone praying, his disciples were with him; and he asked them, saying, Whom say the people that I am?

19 They answering, said, John the Baptist; but some say, Elias; and others say, That one of the old prophets is risen again.

20 He said unto them, But whom say ye that I am? Peter answering, said, The Christ of God.

21 And he straitly ^d charged them, and commanded them to tell no man that thing,

22 Saying, The Son of man must suffer many things, and be rejected of the elders, and chief priests, and scribes, and be slain, and be raised the third day.

23 ¶ And he said to them all, If any man will come after me, let him deny himself, ^e and take up his cross daily, and follow me.

24 For whosoever will save his life ^f shall lose it; but whosoever will lose his life for my sake, the same shall save it.

25 For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

26 For whosoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed when he shall come in his own glory, and in his Father's, and of the holy angels.

27 But I tell you of a truth, There be some standing here which shall not taste of death ^g

^d Straitly, strictly.

^e Deny himself, &c. See Mat. xvi. 24.

^f Save his life, &c. Whosoever would not here risk his life for my sake, shall lose it forever.

^g Shall not taste of death, shall not die.

till they see the kingdom of God.

28 ¶ And it came to pass, about an eight days after these sayings, he took Peter, & John, and James, and went up into a mountain to pray.

29 And as he prayed, the fashion ^b of his countenance was altered, and his raiment was white and glistering.

30 And, behold, there talked with him two men, which were Moses and Elias;

31 Who appeared in glory, and spake of his decease, which he should accomplish at Jerusalem.

32 But Peter and they that were with him were heavy with sleep; and when they were awake they saw his glory, and the two men that stood with him.

33 And it came to pass, as they departed from him, Peter said unto Jesus, Master it is good for us to be here; ⁱ and let us make three tabernacles; one for thee, and one for Moses, and one for Elias; not knowing what he said.

34 While he thus spake, there came a cloud and overshadowed them; and they feared as they entered into the cloud.

35 And there came a voice out of the cloud, saying, This is my beloved Son; hear him.

36 And when the voice was

^b Fashion, appearance.

ⁱ To be here, to abide here.

The lunatick healed. S. Luke. *Humility commended,*

past Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.

37 ¶ And it came to pass, that, on the next day, when they were come down from the hill, much people met him.

38 And, behold, a man of the company cried out, saying, Master, I beseech thee look upon my son; for he is mine only child:

39 And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again; and, bruising him, hardly departeth from him.

40 And I besought thy disciples to cast him out; & they could not.

41 And Jesus answering, said, O faithless and perverse generation! how long shall I be with you, and suffer you? Bring thy son hither.

42 And as he was yet a coming the devil threw him down and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

43 ¶ And they were all amazed at the mighty power of God. But, while they wondered every one at all things which Jesus did, he said unto his disciples,

44 Let these sayings sink down into your ears; for the Son of man shall be delivered into the hands of men.

45 But they understood not this saying, and it was hid from them, that they perceived it not; and they feared to ask him of that saying.

46 ¶ Then there arose a reasoning among them which of them should be greatest.

47 And Jesus, perceiving the thought of their heart, took a child, and set him by him.

48 And said unto them, Whosoever shall receive this child in my name, receiveth me; and whosoever shall receive me, receiveth him that sent me; for he that is least among you all, the same shall be great.

49 ¶ And John answered, & said, Master, we saw one casting out devils in thy name, and we forbade him, because he followeth not with us.

50 And Jesus said unto him, Forbid him not; for he that is not against us is for us.

51 ¶ And it came to pass, when the time was come that he should be received up, he stedfastly set his face ^j to go to Jerusalem,

52 And sent messengers before his face; and they went, and entered into a village of the Samaritans to make ready for him.

53 And they did not receive him, because his face was, as though he would go to Jerusalem.

54 And when his disciples,
j Stedfastly set his face, resolutely determined.

James and John, saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did ?

55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

56 For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.

57 ¶ And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest.

58 And Jesus said unto him, Foxes have holes, and birds of the air have nests ; but the Son of man hath not where to lay his head.

59 And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

60 Jesus said unto him, Let the dead bury their dead ; but go thou and preach the kingdom of God.

61 And another also said, Lord, I will follow thee ; but let me first go bid them farewell which are at home at my house.

62 And Jesus said unto him, No man having put his hand

¶ Ye know not the violence of your own tempers, and the humility and forbearance necessary to be my disciples.

¹ Let the dead bury their dead. See Matt. viii. 22.

to the plough,^m and looking back, is fit for the kingdom of God.

CHAP. X.

1 *The seventy disciples admonished to be humble. 41 Martha reprehended.*

AFTER these things the Lord appointed other ^aseventy ^aalso, and sent them two and two before his face ^binto every city and place whither he himself would come.

2 Therefore said he unto them, The harvest is truly great, but the labourers are few ; pray ye, therefore, the Lord of the harvest, that he would send forth labourers into his harvest. *

3 Go your ways ; behold, I send you forth as lambs among wolves.

4 Carry neither purse, nor scrip,^c nor shoes ; and salute no man by the way.^d

5 And into whatsoever house ye enter, first say, Peace be to this house.

m No man having put his band to the plough, &c. No man, who has once professed my religion, and afterwards renounced it for the pleasures of this temporal life, is worthy to be my disciple.

a Other seventy, besides the twelve apostles, seventy other disciples.

b Before his face, before him.

c Scrip, a small bag ; see Matt. x. 10.

d Salute no man, &c. Let not any you meet delay or hinder you by unnecessary compliment and ceremony.

6 And if the son of peace be there, your peace shall rest upon it; if not, it shall turn to you again.

7 And in the same house remain, eating and drinking such things as they give; for the labourer is worthy of his hire.^f Go not from house to house.

8 And in whatsoever city ye enter, and they receive you, eat such things as are set before you:

9 And heal the sick that are therein; and say unto them, The kingdom of God is come nigh unto you.

10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11 Even the very dust of your city, which cleaveth on us, we do wipe off against you; notwithstanding, be ye sure of this, that the kingdom of God ^g is come nigh unto you.

12 But I say unto you, That it shall be more tolerable in that day ^h for Sodom than for that city.

13 Wo unto thee, Chorazin! wo unto thee, Bethsaida! for if the mighty works ⁱ had been done in Tyre and Sidon which have been done in you, they had a great while ago repented.

^e Son of peace. Pious and devout.

^f Hire, wages.

^g Kingdom of God, the religion of Christ.

^h That day, the day of judgment.

ⁱ Mighty works, miracles.

ed, sitting in sackcloth and ashes.^k

14 But it shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

15 And thou, Capernaum, which art exalted to heaven,^l shall be thrust down to hell.^m

16 He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.

17 ¶ And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

18 And he said unto them, I beheld Satan as lightning fall from heaven.

19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you.

20 Notwithstanding, in this rejoice not that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

21 ¶ In that hour Jesus rejoiced in spirit, and said, I

^k Sackcloth and ashes, in deep or bitter mourning.

^l Exalted to heaven in privilege, on account of his numerous miracles & frequent preaching there.

^m Thrust down to hell, for neglecting to improve its privileges, and the instruction of our Saviour. The sufferings of the city, Capernaum, from the Romans, soon after were excessive.

thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes ; even so, Father ; for so it seemed good in thy sight.

22 All things are delivered to me of my Father ; and no man knoweth who the Son is, but the Father ; and who the Father is, but the Son, and he to whom the Son will reveal him.

23 ¶ And he turned him unto his disciples, and said privately, Blessed are the eyes, which see the things, that ye see :

24 For I tell you, That many prophets and kings have desired to see those things, which ye see, and have not seen them ; and to hear those things, which ye hear, & have not heard them.

— 25 ¶ And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life ?

26 He said unto him, What is written in the law ? how readest thou ?

27 And he, answering, said, Thou shalt love the Lord thy God with all thy heart, & with all thy soul, and with all thy strength, & with all thy mind ; and thy neighbour as thyself.

28 And he said unto him, Thou hast answered right ; this do, and thou shalt live.

29 But he, willing to justify himself, said unto Jesus, And who is my neighbour ?

30 And Jesus answering, said, A certain man went down from Jerusalem to Jericho, & fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

34 And by chance there came down a certain priest v that way ; and, when he saw him, he passed by on the other side.

32 And likewise a Levite, p when he was at the place, came and looked on him, and passed by on the other side.

33 But a certain Samaritan, q as he journeyed, came where he was ; and when he saw him, he had compassion on him,

n Jericho was a large and beautiful city, about fourteen miles from Jerusalem. Between them was a very rocky and desolate tract, which was so infested with robbers, that, on account of the frequent murders committed there, it was called *Adamim*, that is, *blood*. Jericho was the first place which the Israelites destroyed on entering the Land of Canaan after their return from Egyptian bondage.

o A certain priest, who, from his office, might be expected to be compassionate and benevolent.

p Levite, a descendant of Levi, to whose family was confined the order of the priesthood. After several generations the priesthood was confined to the particular family of Aaron ; but all the tribe of Levi were made inferior agents in holy things ; hence the compassion that might be expected from the Levite.

q Samaritans were a people, whom the Jews thought most infamous and with whom they would hold no intercourse. See John iv. 9.

Martha reprehended. S. Luke. Christ teacheth to pray.

34 And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again I will repay thee.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

38 ¶ Now it came to pass, as they went, that he entered into a certain village; and a certain woman named Martha received him into her house.

39 And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

40 But Martha was cumbered about much serving, & came to him, and said, Lord, Dost thou not care that my sister hath left me to serve alone? bid her, therefore, that she help me.

41 And Jesus answered, and said unto her, Martha, Martha, thou art careful and troubled about many things:

42 But one thing is needful;

* Host, landlord or inn-keeper.

* A certain village. Bethany.

* One thing is needful. A religious concern for the soul, or an interest in Jesus Christ.

and Mary hath chosen that good part, which shall not be taken away from her.

CHAP. XI.

1 Christ teacheth to pray, and that instantly; 14 he casteth out a dumb devil; 29 he preacheth to the people, 37 and reproveth the Pharisees, scribes, and lawyers.

AND it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2 And he said unto them, When ye pray, say, Our Father which art in heaven; Hallowed be thy name. a Thy kingdom come. Thy will be done, as in heaven, so in earth.

3 Give us day by day our daily bread.

4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

6 For a friend of mine in his journey is come to me, and I have nothing to set before him?

7 And he from within shall answer and say, Trouble me not; the door is now shut, and

a Hallowed be thy name, &c. See Matt. vi. from 8 to 14 verse.

my children are with me in bed; I cannot rise and give thee.

8 I say unto you, Though he will not rise and give him because he is his friend; yet because of his importunity *b* he will rise and give him as many as he needeth.

9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

10 For every one that asketh receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.

11 If a son shall ask bread of any of you that is a father, will he give him a stone? or, if he ask a fish, will he for a fish give him a serpent?

12 Or, if he shall ask an egg, will he offer him a scorpion?

13 If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?

14 ¶ And he was casting out a devil, and it was dumb. *c* And it came to pass, when the devil was gone out the dumb spake; and the people wondered.

15 But some of them said, He casteth out devils through

b Importunity. Incessant solicitation or asking.

c And it was dumb, which caused dumbness.

Beelzebub, the chief of the devils.

16 And others, tempting him, sought of him a sign from heaven.

17 But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house *divided* against a house falleth.

18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.

19 And if I by Beelzebub cast out devils, by whom do your sons cast *them* out? therefore shall they be your judges.

20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

21 When a strong man armed keepeth his palace, his goods are in peace:

22 But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, & divideth his spoils.

23 He that is not with me is against me; and he that gathereth not with me scattereth.

24 When the unclean spirit *d* is gone out of a man, he walketh through dry places, seeking rest; and, finding none, he saith, I will return unto my house whence I came out.

d When the unclean spirit, &c, See Matt. xii. 43.

Christ preacheth,

S. Luke.

and reprehendeth

25 And when he cometh he findeth it swept and garnished.

26 Then goeth he, and taketh to him seven other spirits more wicked than himself; & they enter in, and dwell there; and the last state of that man is worse than the first.

27 ¶ And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked.

28 But he said, Yea, rather, blessed are they that hear the word of God, and keep it.

29 ¶ And, when the people were gathered thick together, he began to say, This is an evil generation; they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.

30 For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

31 The queen of the south ^e shall rise up in the judgment with the men of this generation, and condemn them; for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

32 The men of Nineve shall rise up in the judgment with this generation, and shall condemn it; for they repented at

the preaching of Jonas; and, behold, a greater than Jonas is here.

33 No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.

34 The light of the body is the eye; therefore when thine eye is single, ^f thy whole body also is full of light; but when thine eye is evil, ^g thy body also is full of darkness.

35 Take heed, therefore, that the light which is in thee be not darkness.

36 If thy whole body, therefore, be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

37 ¶ And, as he spake, a certain Pharisee besought him to dine with him; and he went in, and sat down to meat.

38 And when the Pharisee saw it, he marvelled that he had not first washed before dinner.

39 And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part ^h is full of ravening and wickedness.

^f If thine eye be sound. See Matt. vi. 22.

^g If thine eye be disordered. See Matt. vi. 23.

^h But ye are inwardly full of violence and wickedness.

^e The queen of the south. In the Old Testament, Sheba.

40 Ye fools ! did not he that made that, which is without, make that which is within also?

41 But rather give alms of such things as ye have ; and, behold, all things are clean unto you.

42 But wo unto you, Pharisees ! for ye tithe ⁱ mint, and rue, and all manner of herbs, and pass over judgment & the love of God ; these ought ye to have done, and not to leave the other undone.

43 Wo unto you, Pharisees ! for ye love the uppermost seats in the synagogues, and greetings in the markets. ^j

44 Wo unto you, scribes and Pharisees, hypocrites ! for ye are as graves which appear not, & the men that walk over them are not aware of them.

45 Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also.

46 And he said, Wo unto you also, ye lawyers ! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

47 Wo unto you ! for ye build the sepulchres of the prophets, & your fathers killed them.

48 Truly ye bear witness, that ye allow the deeds of your fathers ; for they indeed killed

them, and ye build their sepulchres.

49 Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute ; -

50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation ;

51 From the blood of Abel, unto the blood of Zacharias, which perished between the altar and the temple ; verily I say unto you, It shall be required of this generation.

52 Wo unto you, lawyers ! for ye have taken away the key of knowledge ; ^k ye entered not in yourselves, and them that were entered in ye hindered.

53 And as he said these things unto them, the scribes & the Pharisees began to urge him vehemently, & to provoke him to speak of many things ;

54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

CHAP. XII.

1 To avoid hypocrisy. 13 To beware of covetousness. 42

The faithful & wise steward.

IN the mean time, when there were gathered together

ⁱ Titbe. See Matt. xxiii. 16.
^j Greetings in the markets. See Matt. xxiii. 7.
^k Ye have taken away the key of knowledge by taking upon you to be the only interpreters of the law or scriptures.

an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

2 For there is nothing covered that shall not be revealed; neither hid that shall not be known.

3 Therefore, whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the house tops.

4 And I say unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can do.

5 But I will forewarn you whom ye shall fear; Fear him which, after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him.

6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God?

7 But even the very hairs of your head are all numbered. Fear not, therefore; ye are of more value than many sparrows.

8 Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God.

9 But he that denieth me before men, shall be denied before the angels of God.

10 And whosoever shall speak a word against the Son of man, it shall be forgiven him; but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven.

11 And when they bring you unto the synagogues, and unto magistrates and powers, take ye no thought how or what thing ye shall answer, or what ye shall say;

12 For the Holy Ghost shall teach you in the same hour what ye ought to say.

13 ¶ And one of the company said unto him, Master, speak to my brother, that he divide the inheritance *a* with me.

14 And he said unto him, Man, who made me a judge or a divider over you?

15 And he said unto them, Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth.

16 ¶ And he spake a parable *b* unto them, saying, The ground of a certain rich man brought forth plentifully:

17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18 And he said, This will I do; I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

a Inheritance, an estate.

b Parable. See Matt. xiii. 18.

19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

20 But God said unto him, *Thou fool, this night thy soul shall be required of thee; then whose shall those things be which thou hast provided?*

21 So is he that layeth up treasure for himself, and is not rich towards God.

22 ¶ And he said unto his disciples, Therefore I say unto you, Take no thought ^c for your life, what ye shall eat; neither for the body, what ye shall put on.

23 The life is more than meat, and the body is more than raiment.

24 Consider the ravens; for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them; how much more are ye better than the fowls?

25 And which of you, with taking thought, can add to his stature one cubit? ^d

26 If ye then be not able to do that thing which is least, why take ye thought for the rest?

27 Consider the lilies how they grow; they toil not, they spin not; and yet I say unto you, That Solomon in all his glory was not arrayed like one of these.

^c Take no thought, be not anxious.

^d Can add to his stature one cubit? Can add to his life a single day?

28 If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven; how much more will he clothe you, O ye of little faith?

29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.^e

30 For all these things do the nations of the world seek after; and your Father knoweth that ye have need of these things.

31 But rather seek ye the kingdom of God; and all these things shall be added unto you.

32 Fear not little flock; for it is your Father's good pleasure to give you the kingdom.

33 Sell that ye have, and give alms; provide yourselves bags,^f which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

34 For where your treasure is, there will your heart be also.

35 Let your loins be girded about, and your lights burning;

36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that, when he cometh & knocketh, they may open unto him immediately.

37 Blessed are those ser-

^e Neither be ye of doubtful mind. Neither distrust the providence of God.

^f Bags, purses.

vants, whom the lord, when he cometh, shall find watching ; verily I say unto you, That he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38 And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

39 And this know, that if the good man of the house had known what hour the thief would come he would have watched, and not have suffered his house to be broken through.

40 Be ye, therefore, ready also ; for the Son of man cometh at an hour when ye think not.

41 ¶ Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all ?

42 And the Lord said, Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them their* portion of meat in due season ?

43 Blessed is that servant, whom his lord, when he cometh, shall find so doing.

44 Of a truth I say unto you, That he will make him ruler over all that he hath.

45 But and if that servant say in his heart, My lord delayeth his coming ; and shall begin to beat the men-servants and maidens, and to eat and drink, and to be drunken ;

46 The lord of that servant will come in a day when he looketh not for *him*, and at an

hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

47 And that servant which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many stripes.

48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whosoever much is given, of him shall be much required ; and to whom men have committed much, of him they will ask the more.

49 ¶ I am come to send fire on the earth ; and what will I if it be already kindled ?

50 But I have a baptism to be baptized with ;^g and how am I straitened till it be accomplished !^h

51 Suppose ye that I am come to give peace on earth ? I tell you, Nay ; but rather division :

52 For from henceforth there shall be five in one house divided, three against two, and two against three.

53 The father shall be divided against the son, and the son against the father ; the mother against the daughter, and the daughter against the mother ; the mother-in-law against her daughter-in-law,

^g A baptism to be baptized with. A cruel death to suffer.

^h How am I straitened ? How am I distressed !

and the daughter-in-law against her mother-in-law.

54 ¶ And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.

55 And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass.

56 Ye hypocrites! ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?

57 Yea, and why even of yourselves judge ye not what is right?

58 ¶ When thou goest with thine adversary to the magistrate, as thou art in the way give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

59 I tell thee, Thou shalt not depart thence till thou hast paid the very last mite.

CHAP. XIII.

1 Christ preacheth repentance upon the punishment of the Galileans and others. 6 The fig-tree cursed. 24 The strait gate.

THERE were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices.^a

^a Whose blood, &c. Whom Pilate

2 And Jesus answering, said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?

3 I tell you, Nay; but, except ye repent, ye shall all likewise perish.

4 Or those eighteen upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?

5 I tell you, Nay; but, except ye repent, ye shall all likewise perish.

6 ¶ He spake also this parable; A certain man had a fig-tree planted in his vineyard; and he came and sought fruit thereon, and found none.

7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none; cut it down; why cumbereth it the ground?

8 And he answering, said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it:

9 And if it bear fruit, well; and if not, then after that thou shalt cut it down.

10 ¶ And he was teaching in one of the synagogues on the sabbath.

11 And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself.

the Roman governor slew, while they were offering up their sacrifices.

Infirm woman healed.

S. Luke.

The strait gate.

12 And, when Jesus saw her, he called *her* to him, and said unto her, Woman, thou art loosed from thine infirmity.

13 And he laid *his* hands on her; and immediately she was made straight, and glorified God.

14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath-day, and said unto the people, There are six days in which men ought to work; in them, therefore, come and be healed, and not on the sabbath-day.

15 The Lord then answered him, and said, *Thou* hypocrite, doth not each one of you on the sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering?

16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath-day?

17 And, when he had said these things, all his adversaries were ashamed; and all the people rejoiced for all the glorious things that were done by him.

18 ¶ Then said he, Unto what is the kingdom of God like? and wherunto shall I resemble it?

19 It is like a grain of mustard-seed, which a man took and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air *lodged* in the branches of it.

20 ¶ And again he said, Whereunto shall I liken the kingdom of God?

21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

22 And he went through the cities and villages teaching, and journeying toward Jerusalem.

23 ¶ Then said one unto him, Lord, are there few that be saved? And he said unto them,

24 Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able.

25 When once the Master of the house is risen up, and hath shut to the door, and ye begin no stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are;

26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

27 But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.

28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.

29 And they shall come from the east, and from the

west, and from the north, and from the south, and shall sit down in the kingdom of God.

30 And, behold, there are last which shall be first,^b and there are first which shall be last.

31 ¶ The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence; for Herod will kill thee.

32 And he said unto them, Go ye and tell that fox, Behold, I cast out devils, and I do cures to-day, and to-morrow, and the third day I shall be perfected.^c

33 Nevertheless, I must walk to-day, and to-morrow, and the day following, for it cannot be that a prophet perish out of Jerusalem.

34 O Jerusalem, Jerusalem, which killst the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!

35 Behold, your house is left unto you desolate;^d and

^b There are last which shall be first, &c. See Matt. xix. 30.

^c I shall be perfected. I shall have finished my course, or completed my work.

^d Your house is left unto you desolate. Your habitation, even the great city Jerusalem, shall speedily be made desolate.—This portentous prophecy of our Saviour was, about forty years after his crucifixion, most wonderfully fulfilled. After sustaining a

verily I say unto you, Ye shall not see me until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.

CHAP. XIV.

1 Christ healeth the dropsy on the sabbath-day; 7 teacheth humility: 12 to feast the poor. 16 The parable of the great supper. 26 Who cannot be Christ's disciples.

AND it came to pass as he went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched him.

2 And, behold, there was a certain man before him which had the dropsy.

3 And Jesus answering, spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day?

4 And they held their peace. And he took him, and healed him, and let him go;

5 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath-day?

6 And they could not answer him again to these things.

7 ¶ And he put forth a parable to those which were bidden, when he marked a how

most distressing siege, Jerusalem was reduced to a heap of ruins by Titus, a Roman commander.

^e Marked, observed.

Christ teacheth humility. S. Luke. Parable of the supper.

they chose out the chief rooms; saying unto them,

8 When thou art bidden of any man to a wedding, sit not down in the highest room, lest a more honourable man than thou be bidden of him;

9 And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

10 But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher; then shalt thou have worship in the presencee of them that sit at meat with thee.

11 For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

12 ¶ Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompense be made thee.

13 But when thou makest a feast, call the poor, the maimed, the lame, the blind:

14 And thou shalt be blessed; for they cannot recompence thee: for thou shalt be recompensed at the resurrection of the just.

15 ¶ And when one of them that sat at meat with him heard these things, he said

unto him, Blessed is he that shall eat bread in the kingdom of God.

16 Then said he unto him, A certain man made a great supper, and bade many:

17 And sent his servant at supper-time to say to them that were bidden, Come; for all things are now ready.

18 And they all with one consent^b began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused.

19 And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused.

20 And another said, I have married a wife; and therefore I cannot come.

21 So that servant came, and shewed his lord these things. Then the master of the house, being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor and the maimed, and the halt, and the blind.

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23 And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.

^b With one consent, all without exception.

Of bearing the cross. Chap. xv. *Parable of the lost sheep.*

24 For I say unto you, That none of those men which were bidden shall taste of my supper.

25 And there went great multitudes with him; and he turned, and said unto them,

26 If any man come to me, c and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

27 And whosoever doth not bear his cross, d and come after me; cannot be my disciple.

28 For which of you, intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it?

29 Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,

30 Saying, This man began to build, and was not able to finish.

31 Or what king, going to make war against another king, sitteth not down first and consulteth, whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

c If any man come to me, and is not willing for my sake and the Gospel's, to relinquish father, mother, &c. he cannot be my disciple.

d Cross. See Matt. x. 38.

33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

34 ¶ Salt is good; but if the salt have lost its savour, wherewith shall it be seasoned?

35 It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.

CHAP. XV.

1 *The parable of the lost sheep, 8 of the piece of silver, 11 of the prodigal son.*

THEN drew near unto him all the publicans and sinners for to hear him.

2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

3 ¶ And he spake this parable unto them, saying,

4 What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which was lost until he find it?

5 And when he hath found it, he layeth it on his shoulders rejoicing.

6 And when he cometh home he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.

7 I say unto you, That likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine

Of the piece of silver. S. Luke. *Of the prodigal son.*

just persons which need no repentance.

8 ¶ Either what woman, having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?

9 And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

10 Likewise I say unto you, There is joy in the presence of the angels of God over one sinner that repented.

11 ¶ And he said, A certain man had two sons:

12 And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.^a

13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

14 And, when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15 And he went and joined himself to a citizen of that country; and he sent him into his field to feed swine.

16 And he would fain have filled his belly with the husks

^a His living, his estate.

^b Joined himself; he applied to a citizen.

that the swine did eat; and no man gave unto him.

17 And when he came to himself he said, How many hired servants of my father's have bread enough & to spare, and I perish with hunger!

18 I will arise, and go to my father, and will say unto him, Father, I have sinned against Heaven, and before thee,

19 And am no more worthy to be called thy son; make me as one of thy hired servants.

20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21 And the son said unto him, Father, I have sinned against Heaven and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

23 And bring hither the fatted calf, and kill it; and let us eat and be merry:

24 For this my son was dead, and is alive again, he was lost, and is found. And they began to be merry.

25 Now his elder son was in the field; and as he came, and drew nigh to the house, he heard musick and dancing.

26 And he called one of the servants, and asked what these things meant.

27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28 And he was angry, and would not go in; therefore came his father out and in-treated him.

29 And he answering, said to his father, Lo, these many years do I serve thee; neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends:

30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31 And he said unto him, Son, thou art ever with me, and all that I have is thine.

32 It was meet c that we should make merry, and be glad; for this thy brother was dead, and is alive again; and was lost, and is found.

CHAP. XVI.

1 Of the unjust steward, 14
The hypocrisy of the covetous Pharisees reproved. 19
The rich glutton, and Lazarus the beggar.

AND he said also unto his disciples, There was a certain rich man which had a steward; a and the same was ac-

^a Met, right.

^a Steward, a manager of another's affairs; an agent.

eused unto him that he had wasted his goods.

2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.

3 Then the steward said within himself, what shall I do; for my lord taketh away from me the stewardship? I cannot dig; to beg I am ashamed.

4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

5 So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord?

6 And he said, An hundred measures of oil, And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.

8 And the lord commended the unjust steward, b because he had done wisely; for the children of this world are in their generation c wiser than the children of light.

9 And I say unto you, Make

^b Commended the artifice or worldly prudence of the unjust steward.

^c In their generation, in conducting their affairs.

The Pharisees reproved. S. Luke. Rich man and Lazarus.

to yourselves friends ^d of the mammon ^e of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

10 He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much.

11 If, therefore, ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?

12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

13 No servant can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

14 ¶ And the Pharisees also, who were covetous, heard all these things; and they despised him.

15 And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men is abomination in the sight of God.

16 The law and the pro-

^d Make to yourselves, &c. that is, be wise so to improve the mammon of unrighteousness, or the riches of this world, in deeds of charity and beneficence, as to secure the friendship of God, and everlasting life.

^e Mammon, riches.

phets were until John; since that time the kingdom of God is preached, and every man presseth into it.

17 And it is easier for heaven and earth to pass, than one tittle of the law to fail.

18 Whosoever putteth away his wife, and marrieth another, committeth adultery; and whosoever marrieth her that is put away from her husband, committeth adultery.

19 ¶ There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

20 And there was a certain beggar named Lazarus, which was laid at his gate full of sores,

21 And desiring to be fed with the crumbs which fell from the rich man's table; moreover, the dogs came and licked his sores.

22 And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom; the rich man also died, and was buried;

23 And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24 And he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

25 But Abraham said, Son, remember that thou in thy life-

time receivest thy good things, and likewise Lazarus evil things ; but now he is comforted, and thou art tormented.

26 And besides all this, between us and you there is a great gulf fixed ; so that they which would pass from hence to you cannot ; neither can they pass to us that *would come* from thence.

27 Then he said, I pray thee, therefore, father, that thou wouldest send him to my father's house :

28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29 Abraham saith unto him, They have Moses and the prophets ; let them hear them.

30 And he said, Nay, father Abraham ; but if one went unto them from the dead they will repent.

31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.

CHAP. XVII.

1 *To avoid occasions of offence.*

3 *One to forgive another.* 6

The power of faith. 11 *The ten lepers.* 24 *The manner of Christ's coming.*

THEN said he unto the disciples, It is impossible but that offences will come ; but wo unto him through whom they come !

2 It were better for him that,

a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

3 ¶ Take heed to yourselves ; If thy brother trespass against thee, rebuke him ; and if he repent, forgive him.

4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent ; thou shalt forgive him.

5 ¶ And the apostles said unto the Lord, Increase our faith.

6 And the Lord said, If ye had faith ^a as a grain of mustard-seed, ye might say unto this sycamore-tree, Be thou plucked up by the root, and be thou planted in the sea ; and it should obey you.

7 But which of you, having a servant plowing, or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat ?

8 And will not rather say unto him, Make ready where-with I may sup, and gird thyself, and serve me, till I have eaten and drunken ; and afterward thou shalt eat and drink ?

9 Doth he thank that servant because he did the things that were commanded him ? I trow not.^b

10 So likewise ye, when ye shall have done all those things

^a If ye bad true faith, though it be small as a grain of mustard-seed.

^b I trow not, I suppose not.

Ten lepers are cleansed. S. Luke. *The manner of Christ's*

which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do.

11 ¶ And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

12 And as he entered into a certain village there met him ten men that were lepers, which stood afar off:

13 And they lifted up their voices, and said, Jesus, Master, have mercy on us.

14 And, when he saw them, he said unto them, Go shew yourselves unto the priest. And it came to pass, that, as they went, they were cleansed.

15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

16 And fell down on his face at his feet, giving him thanks; and he was a Samaritan.

17 And Jesus answering, said, Were there not ten cleansed? but where are the nine?

18 There are not found that return to give glory to God, save this stranger.

19 And he said unto him, Arise, go thy way; thy faith hath made thee whole.

20 ¶ And when he was demanded of the Pharisees when the kingdom of God should come, he answered them, and said, The kingdom of God cometh not with observation.c

c. *Observation*, Show or parade.

21 Neither shall they say, Lo here! or lo there! for, behold, the kingdom of God is within you.

22 And he said unto the disciples, The days will come when ye shall desire to see one of the days of the Son of man, and ye shall not see it.

23 And they shall say to you, See here; or, see there; go not after them, nor follow them.

24 For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day.

25 But first must he suffer many things, and be rejected of this generation.

26 And as it was in the days of Noe, so shall it be also in the days of the Son of man.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark; and the flood came and destroyed them all.

28 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded:

29 But the same day that Lot went out of Sodom it rained fire and brimstone from

d *Lo here, or lo there*, that is, they shall not say, the kingdom of God is in this, or in that particular place; this is a spiritual kingdom, established in the hearts of men.

heaven, and destroyed them all.

30 Even thus shall it be in the day when the Son of man is revealed.

31 In that day, he which shall be upon the house-top, and his stuff^e in the house, let him not come down to take it away; and he that is in the field, let him likewise not return back.

32 Remember Lot's wife.

33 Whosoever shall seek to save his life, shall lose it; and whosoever shall lose his life, f shall preserve it.

34 I tell you, In that night there shall be two men in one bed; the one shall be taken, and the other shall be left.

35 Two women shall be grinding together; the one shall be taken, and the other left.

36 Two men shall be in the field; the one shall be taken, and the other left.

37 And they answered, and said unto him, Where, Lord? g And he said unto him, Wheresoever the body is, h thither will the eagles be gathered together.

CHAP. XVIII.

1 The importunate widow. 9
The Pharisee and publican.

^e His stuff, his furniture or goods.

^f Whosoever shall lose his life, (for my sake,) shall have life everlasting.

^g Where Lord? Where, and on whom will such calamity fall?

^h Wheresoever the body is, &c. See Matt. xxiv. 28, notes f and g.

15 Children brought to Christ.

28 All to be left for Christ's sake.

AND he spake a parable unto them to this end, that men ought always to pray, and not to faint;

2 Saying, There was in a city a judge which feared not God, neither regarded man:

3 And there was a widow in that city, and she came unto him, saying, Avenge me of mine adversary.^a

4 And he would not for a while; but afterward he said within himself, Though I fear not God, nor regard man;

5 Yet because this widow troubleth me I will avenge her,^b lest by her continual coming she weary me.

6 And the Lord said, Hear what the unjust judge saith.

7 And shall not God avenge his own elect, which cry day and night unto him, though he bare long with them?

8 I tell you, that he will avenge them speedily. Nevertheless, when the son of man cometh, shall he find faith on the earth?

9 ¶ And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

10 Two men went up into the temple to pray; the one

^a Avenge me, &c. Do me justice on my adversary.

^b Avenge her, do her justice.

Publican and Pharisee. S. Luke. *The danger of riches,*

a Pharisee,^c and the other a publican.^d

11 The Pharisee stood and prayed thus with himself, God, I thank thee that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican.

12 I fast twice in the week, I give tithes^e of all that I possess.

13 And the publican standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

14 I tell you, This man went down to his house justified rather than the other ; for every one that exalteth himself shall be abased ; and he that humbleth himself shall be exalted.

15 ¶ And they brought unto him also infants, that he would touch them ; but when his disciples saw it they rebuked them.

16 But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not ; for of such is the kingdom of God.

17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein.

18 ¶ And a certain ruler

asked him, saying, Good Master, what shall I do to inherit eternal life ?

19 And Jesus said unto him, Why callest thou me good ? none is good save one, that is, God.

20 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

21 And he said, All these have I kept from my youth up.

22 Now, when Jesus heard these things, he said unto him, Yet lackest thou one thing ; sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven ; and come, follow me.

23 And when he heard this he was very sorrowful ; for he was very rich.

24 And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God !

25 For it is easier for a camel to go through a needle's eye than for a rich man to enter into the kingdom of God.^f

26 And they that heard it, said, Who then can be saved ?

27 And he said, The things which are impossible with men are possible with God.

^c Pharisee. See Introduction, p. 6.

^d Publican. See Matt. v. 46.

^e Tithe, a tenth part, which was devoted to God or religious use.

^f Verse 25th means, that it is impossible for a man, who *trusts* in his riches, to be an obedient subject to Jesus Christ.

28 ¶ Then Peter said, Lo, we have left all, & followed thee.

29 And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,

30 Who shall not receive manifold more in this present time, and in the world to come life everlasting.

31 ¶ Then he took *unto him* the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.

32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully intrated, and spitted on :

33 And they shall scourge him, and put him to death ; & the third day he shall rise again.

34 And they understood none of these things ; and this saying was hid from them, neither knew they the things which were spoken.

35 ¶ And it came to pass, that, as he was come nigh unto Jericho, a certain blind man sat by the way side begging :

36 And hearing the multitude pass by, he asked what it meant.

37 And they told him, that Jesus of Nazareth passeth by.

38 And he cried saying, Jesus, thou son of David, have mercy on me.

39 And they which went before rebuked him, that he should hold his peace ; but he cried so much the more, Thou son of David, have mercy on me.

40 And Jesus stood, and commanded him to be brought unto him ; and when he was come near he asked him,

41 Saying, What wilt thou that I shall do unto thee ? And he said, Lord that I may receive my sight.

42 And Jesus said unto him, Receive thy sight ; thy faith hath saved thee.

43 And immediately he received his sight, and followed him, glorifying God ; and all the people, when they saw it, gave praise unto God.

CHAP. XIX.

1 *Zaccheus a publican. 13 The ten pieces of money. 28 Christ rideth into Jerusalem, 45 and purgeth the temple.* •

AND Jesus entered and passed through Jericho.

2 And, behold, there was a man named Zaccheus, which was the chief among the publicans, and he was rich.

3 And he sought to see Jesus who he was ; and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into a sycamore-tree to see him ; for he was to pass that way.

5 And when Jesus came to the place he looked up, and

saw him, and said unto him, Zaccheus, make haste, & come down ; for to-day I must abide at thy house.

6 And he made haste, and came down, and received him joyfully.

7 And when they saw it they all murmured, saying, That he was gone to be guest with a man that is a sinner.

8 And Zaccheus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor ; and if I have taken any thing from any man by false accusation, I restore him four-fold.

9 And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son of Abraham.

10 For the Son of man is come to seek and to save that which was lost.

11 ¶ And, as they heard these things, he added, and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

12 He said, therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

13 And he called his ten servants, and delivered them ten pounds, & said unto them, Occupy till I come.

14 But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.

15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

17 And he said unto him, Well, thou good servant ; because thou hast been faithful in a very little, have thou authority over ten cities.

18 And the second came, saying, Lord, thy pound hath gained five pounds.

19 And he said likewise to him, Be thou also over five cities.

20 And another came, saying, Lord, behold here is thy pound, which I have kept laid up in a napkin :

21 For I feared thee, because thou art an austere man ; thou takest up that thou laidest not down, & reapest that thou didst not sow.

22 And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow :

23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury.^a

^a Usury, interest.

Christ rideth to Jerusalem. Chap. xix. Jerusalem lamented.

24 And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.

25 (And they said unto him, Lord, he hath ten pounds.)

26 For I say unto you, That unto every one which hath shall be given ; and from him that hath not, even that he hath shall be taken away from him.

27 But those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me.

28 ¶ And when he had thus spoken he went before, ascending up to Jerusalem.

29 And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called *the mount of Olives*, he sent two of his disciples,

30 Saying, Go ye into the village over against *you* ; in the which, at your entering, ye shall find a colt tied, whereon yet never man sat ; loose him, and bring *him* hither.

31 And if any man ask you, Why do ye loose *him*? thus shall ye say unto him, Because the Lord hath need of him.

32 And they that were sent went their way, and found even as he had said unto them.

33 And, as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

34 And they said, the Lord hath need of him.

35 And they brought him to Jesus ; and they cast their

garments upon the colt, and they set Jesus thereon.

36 And, as he went, they spread their clothes in the way.

37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice & praise God with a loud voice, for all the mighty works that they had seen ;

38 Saying, Blessed be the King that cometh in the name of the Lord ; peace in heaven, and glory in the highest.

39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

40 And he answered, and said unto them, I tell you, That if these should hold their peace, the stones would immediately cry out.

41 ¶ And when he was come near he beheld the city, and wept over it,

42 Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace ! but now they are hid from thine eyes.

43 For the days shall come upon thee, that thine enemies shall east a trench about thee,^b

b Cast a trench about thee. This prophecy was wonderfully fulfilled by the Romans, when they besieged and took Jerusalem ; for in order to prevent the Jews from escaping, Titus commanded his soldiers to encompass the city with a wall, and a deep wide ditch, which in three days was completed, although the circuit was nearly five miles.

and compass thee round, and keep thee in on every side.

44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.^c

45 And he went into the temple, and began to cast out them that sold therein, and them that bought;

46 Saying unto them, It is written, My house is the house of prayer; but ye have made it a den of thieves.

47 And he taught daily in the temple. But the chief priests, and the scribes, and the chief of the people, sought to destroy him;

48 And could not find what they might do; for all the people were very attentive to hear him.

CHAP. XX.

1 Christ aroucheth his authority by a question of John's baptism. 9 the parable of the vineyard. 22 Of giving tribute to Cesar.

AND it came to pass, that on one of those days, as he taught the people in the temple, and preached the Gospel, the chief priests and the scribes came upon him, with the elders,

2 And spake unto him, say-

^c Because thou knewest not, &c. or hast disregarded the visitations of God's judgments and of his mercies to reform and save you.

ing, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?

3 And he answered, and said unto them, I will also ask you one thing and answer me:

4 The baptism of John, was it from heaven, or of men?

5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?

6 But and if we say, Of men; all the people will stone us; for they be persuaded that John was a prophet.

7 And they answered, That they could not tell whence it was.

8 And Jesus said unto them, Neither tell I you by what authority I do these things.

9 ¶ Then began he to speak to the people this parable; A certain man planted a vineyard and let it forth to husbandmen, and went into a far country for a long time.

10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard; but the husbandmen beat him, and sent him away empty.

11 And again he sent another servant; and they beat him also, and entreated him shamefully, and sent him away empty.

12 And again he sent a third; and they wounded him also, and cast him out.

13 Then said the lord of the vineyard, What shall I do? I will send my beloved son; it may be they will reverence him when they see him.

14 But when the husbandmen saw him they reasoned among themselves, saying, This is the heir; come, let us kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed him. What, therefore, shall the lord of the vineyard do unto them?

16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid.

17 And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?

18 Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.^a

19 ¶ And the chief priests and the scribes the same hour sought to lay hands on him, and they feared the people; for they perceived that he had spoken this parable against them.

20 And they watched him, and sent forth spies, which should feign themselves just

^a Verses 17, 18. See Matt. xi. notes f and g. Also Acts iv. note d.

^b To lay bonds on him, to take him.

men that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

21 And they asked him saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly;

22 Is it lawful for us to give tribute ^c unto Cesar, or no?

23 But he perceiveth their craftiness, and said unto them, Why tempt ye me?

24 Shew me a penny. Whose image and superscription ^d hath it? They answered, and said, Cesar's.

25 And he said unto them, Render, therefore, unto Cesar the things which be Cesar's, and unto God the things which be God's.

26 And they could not take hold of his words before the people; and they marvelled at his answer, and held their peace.

27 ¶ Then came to him certain of the Sadducees, which deny that there is any resurrection, and they asked him,

28 Saying, Master, Moses wrote unto us, if any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

^c Tribute, taxes.

^d Superscription. See Matt. xxii. 20.

Of the resurrection.

S. Luke. The disciples cautioned.

29 There were, therefore, seven brethren ; and the first took a wife, and died without children.

30 And the second took her to wife, and he died childless.

31 And the third took her ; and in like manner the seven also ; and they left no children and died.

32 Last of all the woman died also.

33 Therefore in the resurrection, whose wife of them is she ? for seven had her to wife.

34 And Jesus answering, said unto them, The children of this world marry, and are given in marriage :

35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage :

36 Neither can they die any more ; for they are equal unto the angels ; and are the children of God, being the children of the resurrection.^e

37 Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

38 For he is not a God of the dead, but of the living ; for all live unto him.

^e Resurrection of the dead. See Matt. xxii. 31.

^f He is not a God of the dead but of the living. God cannot be said to be

39 Then certain of the scribes answering, said, Master, thou hast well said.

40 And after that they durst not ask him any question at all.

41 ¶ And he said unto them, How say they that Christ is David's son ?

42 And David himself saith in the book of Psalms, The Lord said unto my Lord, Sit thou on my right hand,

43 Till I make thine enemies thy footstool.

44 David therefore, calleth him Lord, how is he then his son ?

45 ¶ Then, in the audience of all the people, he said unto his disciples,

46 Beware of the scribes, which desire to walk in long robes and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts ;

47 Which devour widows' houses, and for a shew^h make long prayers ; the same shall receive greater damnation.

CHAP. XXI.

1 The poor widow is commended. 5 The destruction of the temple and city is foretold.

the God of those, who have fallen into everlasting death ; therefore his being called the God of Abraham, Isaac, and Jacob, who had died a natural death, proves they still live in a future state, or that there is a resurrection.

^g Greetings, ceremonious respect.

^b Shew, pretension of great piety.

AND he looked up, and saw the rich men casting their gifts into the treasury.

2 And he saw also a certain poor widow casting in thither two mites.

3 And he said, Of a truth I say unto you, That this poor widow hath cast in more than they all :

4 For all these have of their abundance cast in unto the offerings of God ; but she of her penury^a hath cast in all the living that she had.

5 ¶ And as some spake of the temple, how it was adorned with goodly stones and gifts, he said,

6 As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another that shall not be thrown down.

7 And they asked him, saying, Master, but when shall these things be ? and what sign will there be when these things shall come to pass ?

8 And he said, Take heed that ye be not deceived : for many shall come in my name, saying, I am Christ ; and the time draweth near ; go ye not, therefore, after them.

9 But when ye shall hear of wars and commotions be not terrified ; for these things must first come to pass, but the end is not by and by.^b

10 Then said he unto them, Nation shall rise against na-

^a Penury, poverty.

^b It not by and by. Is not yet.

tion, & kingdom against kingdom :

11 And great earthquakes shall be in divers places, and famines, and pestilences ; and fearful sights and great signs shall there be from heaven.

12 But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.

13 And it shall turn to you for a testimony.

14 Settle it, therefore, in your hearts, not to meditate before what ye shall answer ;

15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, & friends ; and some of you shall they cause to be put to death.

17 And ye shall be hated of all men for my name's sake.

18 But there shall not an hair of your head perish.

19 In your patience possess ye your souls.

20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

21 Then let them which are in Judea flee to the mountains ; and let them which are in the midst of it depart out ; and let not them that are in the countries enter thereinto.

22 For these be the days of vengeance, that all things which are written may be fulfilled.

23 But wo unto them that are with child, and to them that give suck, in those days ! for there shall be great distress in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword, & shall be led away captive into all nations ; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

25 ¶ And there shall be signs in the sun, and in the moon, and in the stars ; and upon the earth distress of nations, with perplexity ; the sea and the waves roaring ;

26 Men's hearts failing them for fear, and for looking after those things, which are coming on the earth ; for the powers of heaven shall be shaken.

27 And then shall they see the Son of man coming in a cloud with power and great glory.

28 And when these things begin to come to pass, then look up, & lift up your heads ;

s. And Jerusalem, &c. And Jerusalem itself shall be demolished, and shall continue in possession of the Gentiles till the time when the Gentiles have long enjoyed the blessing of the Gospel, the Jews shall again be converted, and return to the obedience of God's commandments.

for your redemption draweth nigh.

29 And he spake to them a parable ; Behold the fig-tree, and all the trees ;

30 When they now shoot forth ye see and know of your own selves that summer is now nigh at hand.

31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

32 Verily I say unto you, This generation shall not pass away till all be fulfilled.

33 Heaven and earth shall pass away ; but my words shall not pass away.

34 ¶ And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

35 For as a snare shall it come on all them that dwell on the face of the whole earth.

36 Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

37 And in the day-time he was teaching in the temple ; and at night he went out, and abode in the mount that is called the mount of Olives.

38 And all the people came early in the morning to him in the temple for to hear him.

CHAP. XXII.

1 *The Jews conspire against Christ: 3 Satan prepareth Judas to betray him.*

NOW the feast of unleavened bread drew nigh, which is called the Passover.^a

2 And the chief priests and scribes sought how they might kill him; for they feared the people.

3 ¶ Then entered Satan into Judas, surnamed Iscariot, being of the number of the twelve.

4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them.

5 And they were glad, and covenanted to give him money.

6 And he promised and sought opportunity to betray him unto them in the absence of the multitude.

7 ¶ Then came the day of unleavened bread, when the passover must be killed.

8 And he sent Peter & John, saying, Go and prepare us the passover, that we may eat.

9 And they said unto him, Where wilt thou that we prepare?

10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you bearing a pitcher of water; follow him into the house where he entereth in.

11 And ye shall say unto the good man of the house, The Master saith unto thee, Where is the guest-chamber,

a Passover. See Matt. xxvi. 2.

where I shall eat the passover with my disciples?

12 And he shall shew you a large upper room furnished; there make ready.

13 And they went, & found as he had said unto them; and they made ready the passover.

14 And when the hour was come he sat down, and the twelve apostles with him.

15 And he said unto them, With desire I have desired ^b to eat this passover with you before I suffer;

16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

17 And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves:

18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

19 ¶ And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you; this do in remembrance of me.

20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

21 ¶ But, behold, the hand of him that betrayeth me is with me on the table.

22 And truly the Son of man goeth, as it was determined;

b With desire I have desired. I have much desired.

The disciples warned. **S. Luke. Christ admonisheth Peter.**

But wo unto that man by whom he is betrayed !

23 And they began to inquire among themselves which of them it was that should do this thing.

24 ¶ And there was also a strife among them, which of them should be accounted the greatest.

25 And he said unto them, The kings of the Gentiles exercise lordship over them ; and they that exercise authority upon them are called Benefactors.

26 But ye shall not be so ; but he that is greatest among you, let him be as the younger ; and he that is chief, as he that doth serve.

27 For whether is greater, he that sitteth at meat, or he that serveth ? is not he that sitteth at meat ? but I am among you as he that serveth.

28 Ye are they, which have continued with me in my temptations :^d

29 And I appoint unto you a kingdom, as my Father hath appointed unto me ;

30 That ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel.

31 ¶ And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat :

32 But I have prayed for

thee, that thy faith fail not ; and when thou art converted strengthen thy brethren.

33 And he said unto him, Lord, I am ready to go with thee, both into prison and to death.

34 And he said, I tell thee, Peter, the cock shall not crow this day before that thou shalt thrice deny that thou knowest me.

35 And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing ? And they said, Nothing.

36 Then said he unto them, But now he that hath a purse, let him take it, and likewise his scrip ; and he that hath no sword, let him sell his garment and buy one.

37 For I say unto you, That this that is written, must yet be accomplished in me, And he was reckoned among the transgressors ; for the things concerning me have an end.

38 And they said, Lord, behold, here are two swords. And he said unto them, It is enough.

39 ¶ And he came out, and went, as he was wont, to the mount of Olives ; and his disciples also followed him.

40 And, when he was at the place, he said unto them, Pray that ye enter not into temptation.

41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

^c Verses 25 and 26. See Matt. xx. 25.

^d In my temptations, in my trials & labours.

42 Saying, Father, if thou be willing, remove this cup from me; nevertheless, not my will, but thine be done.

43 And there appeared an angel unto him from heaven, strengthening him.

44 And, being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground.

45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow.

46 And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

47 ¶ And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.

48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

49 When they, which were about him, saw what would follow, they said unto him, Lord, shall we smite with the sword?

50 ¶ And one of them smote a servant of the high priest, and cut off his right ear.

51 And Jesus answered, and said, Suffer ye thus far. And he touched his ear, and healed him.

52 Then Jesus said unto the chief priests, and captains of

* This cup, &c. this cup of sorrow, suffering, and death.

the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves?

53 When I was daily with you in the temple, ye stretched forth no hands against me; but this is your hour, and the power of darkness.

54 ¶ Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off.

55 And when they had kindled a fire in the midst of the hall, and were sat down together, Peter sat down among them.

56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

57 And he denied him, saying, Woman, I know him not.

58 And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

59 And about the space of one hour after, another confidently affirmed, saying, Of a truth this fellow also was with him; for he is a Galilean.

60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

61 And the Lord turned, and looked upon Peter; and Peter remembered the word of the Lord, how he had said unto him, before the cock crow thou shalt deny me thrice.

Christ accused

S. Luke.

before Pilate.

62 And Peter went out, and wept bitterly.

63 ¶ And the men that held Jesus mocked him, and smote him.

64 And, when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy; who is it that smote thee?

65 And many other things blasphemously spake they against him.

66 ¶ And as soon as it was day the elders of the people, and the chief priests, and the scribes, came together, and led him into their council,

67 Saying, Art thou the Christ? tell us. And he said unto them, If I tell you ye will not believe:

68 And if I also ask you, ye will not answer me, nor let me go.

69 Hereafter shall the Son of man sit on the right hand of the power of God.

70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. f

71 And they said, What need we any further witness? for we ourselves have heard of his own mouth.

CHAP. XXIII.

1 Jesus accused before Pilate, 7 sent to Herod, 11 mocked, and sent back to Pilate, 25 delivered to be crucified: 33

f Ye say that I am, which means, I am.

* two evil doers are crucified with him: 46 his death and burial.

AND the whole multitude of them a arose, and led him unto Pilate. b

2 And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cesar, saying, That he himself is Christ a king.

3 And Pilate asked him, saying, art thou the king of the Jews? And he answered him, and said, Thou sayest it. c

4 Then said Pilate to the chief priests and to the people, I find no fault in this man.

5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

6 When Pilate heard of Galilee, he asked whether the man were a Galilean.

7 And as soon as he knew that he belonged unto Herod's jurisdiction he sent him to Herod, who himself also was at Jerusalem at that time.

8 And when Herod saw Jesus he was exceeding glad; for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him.

9 Then he questioned with

a Of them, of the Jews.

b Pilate, the Roman governor.

c Thou sayest it, thou sayest that, which I am. I am indeed a king.

him in many words; but he answered him nothing.

10 And the chief priests and scribes stood, and vehemently accused him.

11 And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.

12 ¶ And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves.

13 ¶ And Pilate, when he had called together the chief priests, and the rulers, and the people,

14 Said unto them, Ye have brought this man unto me as one that perverteth the people; and behold, I, having examined him before you, have found no fault in this man touching *d* those things whereof ye accuse him;

15 No, nor yet Herod; for I sent you to him; and lo, nothing worthy of death is done unto him:

16 I will, therefore, chastise him, and release him.

17 (For of necessity he must release one unto them at the feast.)

18 And they cried out all at once, saying, Away with this man, and release unto us Barabbas:

19 (Who, for a certain sedition made in the city, and for murder, was cast into prison.)

** Touching, concerning.*

20 Pilate, therefore, willing to release Jesus, spake again to them.

21 But they cried, saying, Crucify him, crucify him.

22 And he said unto them the third time, Why? what evil hath he done? I have found no cause of death in him; I will therefore chastise him, and let him go.

23 And they were instant & with loud voices, requiring that he might be crucified; and the voices of them and of the chief priests prevailed.

24 And Pilate gave sentence, that it should be as they required.

25 And he released unto them him, that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

26 And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus.

27 ¶ And there followed him a great company of people, and of women, which also bewailed and lamented him.

28 But Jesus, turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

29 For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never

e Instant, urgent.

Christ crucified.

S. Luke. The sun darkened, &c.

bare, and the paps, which never gave suck.

30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us;

31 For if they do these things in a green tree, what shall be done in the dry.^f

32 ¶ And there were also two others, malefactors, led with him to be put to death.

33 And when they were come to the place which is called Calvary,^g there they crucified him, and the malefactors; one on the right hand, and the other on the left.

34 ¶ Then said Jesus, Father, forgive them, for they know not what they do. And they parted his raiment, and cast lots.

35 And the people stood beholding; and the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God.

36 And the soldiers also mocked him, coming to him, and offering him vinegar,

37 And saying, If thou be the king of the Jews, save thyself.

38 And a superscription ^h

^f For if they inflict on me, who am innocent, such suffering, as they are about to bring upon me; what vengeance will not God execute on this wicked and impenitent nation, the Jews.

^g Calvary, or Golgotha. See Mat. xxvii. 33.

^b Superscription or accusation. See Matt. xxvii. 37.

also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

39 ¶ And one of the malefactors which were hanged, railed on him, saying, If thou be Christ, save thyself and us.

40 But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41 And we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss.

42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

43 And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.

44 ¶ And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

45 And the sun was darkened, and the vail ⁱ of the temple was rent in the midst.

46 ¶ And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit; and, having said thus, he gave up the ghost.^j

47 ¶ Now, when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

48 And all the people, that ⁱ Vail or veil of the temple. See Matt. xxvii. 51.

^j He gave up the ghost, he expired.

came together to that sight, beholding the things, which were done, smote their breasts, and returned.

49 And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

50 ¶ And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just:

51 (The same had not consented to the counsel and the deed of them :) he was of Arimathea, a city of the Jews; who also himself waited for the kingdom of God :¹

52 This man went unto Pilate, and begged the body of Jesus.

53 And he took it down, and wrapped it in linen, and laid it in a sepulchre, that was hewn in stone, wherein never man before was laid.

54 And that day was the preparation,¹ and the sabbath drew on.

55 And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

56 And they returned, and prepared spices and ointments; and rested the sabbath-day, according to the commandment.

¹ Waited for the kingdom of God, expected at this time the appearing of the Messiah.

¹ Preparation-day was Friday, the day before the Jewish Sabbath, which was our Saturday.

CHAP. XXIV.

1 Christ's resurrection declared to the women: 9 they report it to others. 13 Christ himself appeareth, 51 and ascendeth.

NOW, upon the first day of the week, ^a very early in the morning, they came unto the sepulchre, bringing the spices, which they had prepared, and certain others with them.

2 And they found the stone rolled away from the sepulchre.

3 And they entered in, and found not the body of the Lord Jesus.

4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments :

5 And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead?

6 He is not here, but is risen; remember how he spake unto you, when he was yet in Galilee,

7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 And they remembered his words,

9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

^a First day of the week, our Sunday.

10 It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles.

11 And their words seemed to them as idle tales, and they believed them not.

12 Then arose Peter, and ran unto the sepulchre ; and, stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that, which was come to pass.

13 ¶ And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. b

14 And they talked together of all these things, which had happened.

15 And it came to pass, that, while they communed c together and reasoned, Jesus himself drew near, and went with them.

16 But their eyes were holden, that they should not know him. d

17 And he said unto them, What manner of communications e are these that ye have one to another, as ye walk, and are sad ?

18 And the one of them, whose name was Cleopas, an-

b Threescore furlongs, 60 furlongs, or 7 and an half miles.

c Communed, conversed.

d But their eyes were so affected, that they did not know him.

e Communications, conversations.

swering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things, which are come to pass there in these days ?

19 And he said unto them, What things ? And they said unto him, Concerning Jesus of Nazareth, which was a prophet, mighty in deed and word before God and the people.

20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21 But we trusted that it had been he, which should have redeemed Israel ; and, beside all this, to-day is the third day since these things were done.

22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre :

23 And, when they found not his body, they came, saying, That they had also seen a vision of angels, which said that he was alive.

24 And certain of them, which were with us, went to the sepulchre, and found it even so as the women had said ; but him they saw not.

25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken !

26 Ought not Christ to have suffered these things, and to enter into his glory ?

27 And beginning at Moses and all the prophets, he ex-

pounded unto them in all the scriptures the things concerning himself.

28 And they drew nigh unto the village whither they went; and he made as though he would have gone further.

29 But they constrained him, saying, Abide with us; for it is toward evening, and the day is far spent. And he went in to tarry with them.

30 And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.

31 And their eyes were opened, and they knew him; and he vanished out of their sight.

32 And they said one to another, Did not our heart burn within us, while he talked to us by the way, and while he opened to us the scriptures?

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34 Saying, the Lord is risen indeed, and hath appeared to Simon.

35 And they told what things were done in the way, and how he was known of them in breaking of bread.

36 ¶ And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.

37 But they were terrified and affrighted, and supposed that they had seen a spirit.

38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

39 Behold my hands and my feet, that it is I myself. Handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

40 And, when he had thus spoken he shewed them his hands and his feet.

41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?

42 And they gave him a piece of broiled fish, and of an honeycomb.

43 And he took it, and did eat before them.

44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms concerning me.

45 Then opened he their understanding, that they might understand the scriptures,

46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

48 And ye are witnesses of these things.

49 ¶ And, behold, I send the promise of my Father f upon you ; but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

50 ¶ And he led them out as far as to Bethany ; and he lifted up his hands, and blessed them.

51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

52 And they worshipped him, and returned to Jerusalem with great joy ;

53 And were continually in the temple, praising and blessing God. Amen.

PREFATORY REMARKS

TO THE GOSPEL OF ST. JOHN.

THE history of St. John as well as of the other apostles, is involved in much obscurity. We know however, he was the son of Zebedee, and the brother of James the Greater, or Elder, and that he was by occupation a fisherman of Bethsaida in Galilee. It was James and John, whom Jesus, for their zeal and fidelity in his service, distinguished with the name of Bonanerges, or sons of thunder. John was one of the three, whom Jesus admitted to be witnesses of the resurrection of Jairus' daughter, of his transfiguration on the mount, and of his agony in the garden ; and he was honoured among the apostles by being the one, whom Jesus loved. John alone of all the apostles, had the courage to follow Jesus to the cross and see him expire.

Soon after the death of Jesus, we find John with eight other of the apostles returning to their former occupation on the sea of Tiberias ; but this was soon left for the more glorious work, to which they were appointed. Hence John became a preacher of the Gospel, and a pillar of the church in Judea ; and it is supposed he continued here till the time approached for the predicted destruction of Jerusalem, and that he then went into Asia Minor, and resided some years at Ephesus. It is probable he continued here some time and preached the Gospel, and, as he in the Revelation expresses it, was *for the word of God and for the testimony of Jesus*, banished thence to the island of Patmos, in the Archipelago sea, which probably happened in the persecution under the Roman emperor Domitian ; that

f The promise of my Father, The Holy Spirit.

after the death of that emperor he returned to Asia Minor ; that he lived till he was nearly a hundred years of age, having survived all the other apostles, and then died a natural death, at Ephesus, in the reign of the emperor Trajan, being the only apostle who escaped martyrdom.

The precise time, when John wrote his Gospel, is not ascertained ; but it is thought most probable he wrote it after his return from exile near the close of the first century, at the request of the churches in Asia Minor, where he resided in the latter part of his life. The particular objects, for which his Gospel was written, were probably to supply what had not been fully communicated in the Gospels of Matthew, Mark and Luke, and also to refute the errors of Cerinthus and the Gnostics, who taught many extravagant notions concerning God and Jesus Christ.

¶ THE GOSPEL ACCORDING TO ST. JOHN.

CHAP. I.

1 The divinity, humanity, and office of Jesus Christ. 15 The testimony of John. 39 The calling of Andrew, Peter, &c.

IN the beginning was the Word, and the Word was with God, and the Word was God.

2 The same was in the beginning with God.

3 All things were made by him ; and without him was not any thing made that was made.

4 In him was life ; and the life was the light of men.

5 And the light a shineth in darkness ; and the darkness comprehended it not.

a And the light, &c. And the Messiah appeared in this dark and sinful world, and the world, by sin and prejudice, would not understand, that he was the Messiah.

6 ¶ There was a man sent from God, whose name was John.

7 The same came for a witness, to bear witness of the Light,^b that all men through him might believe.

8 He was not that Light, but was sent to bear witness of that Light.

9 That was the true Light, which lighteth every man that cometh into the world.

10 He was in the world, and the world was made by him, and the world knew him not.

11 He came unto his own, and his own received him not.

12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name :

13 Which were born, not of blood, nor of the will of the

b Light, our Saviour.

flesh, nor of the will of man, but of God.

14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

15 ¶ John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me; for he was before me.

16 And of his fulness have all we received, and grace for grace.c

17 For the law was given by Moses, but grace and truth came by Jesus Christ.

18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

19 ¶ And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

20 And he confessed, and denied not, but confessed, I am not the Christ.

21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

22 Then said they unto him, Who art thou? that we may give an answer to them that

c Of his fulness have we all received fulness, even grace for his grace.

sent us; what sayest thou of thyself?

23 He said, I am d the voice of one crying in the wilderness, Make straight the way of the Lord, e as said the prophet Esaias.

24 And they which were sent, were of the Pharisees.

25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

26 John answered them, saying, I baptize with water; but there standeth one among you, whom ye know not.

27 He it is, who, coming after me, is preferred before me, whose shoe's latchet I am not worthy to unloose.

28 These things were done in Bethabara beyond Jordan, where John was baptizing.

29 ¶ The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world!

30 This is he of whom I said, After me cometh a man, which is preferred before me; for he was before me.

31 And I knew him not; but that he should be made manifest to Israel, therefore am I come baptizing with water.

32 And John bare record, saying, I saw the spirit de-

d I am one whose voice crieth.

e Lord, in the Old Testament Jrboyah.

scending from heaven like a dove, and it abode upon him.

33 And I knew him not; but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he, which baptizeth with the Holy Ghost.

34 And I saw, and bare record, that this is the Son of God.

35 ¶ Again, the next day after, John stood, and two of his disciples;

36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God !

37 And the two disciples heard him speak, and they followed Jesus.

38 Then Jesus turned, and saw them following, and saith unto them, What seek ye ? They said unto him, Rabbi, (Which is to say, being interpreted, Master,) where dwellest thou ?

39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day ; for it was about the tenth hour.

40 One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.

41 He first findeth his own brother Simon, and saith unto him, We have found the Mes-

sias, which is, being interpreted, The Christ.^g

42 And he brought him to Jesus. And when Jesus beheld him he said, Thou art Simon the son of Jona ; thou shalt be called Cephas,^b which is, by interpretation, A stone.

43 ¶ The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

45 Philip findeth Nathanael, and saith unto him, We have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the Son of Joseph.

46 And Nathanael said unto him, Can there any good thing come out of Nazareth ? Philip saith unto him, Come and see.

47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile !

48 Nathanael saith unto him, Whence knowest thou me ? Jesus answered, and said unto him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee.

49 Nathanael answered, and said unto him, Rabbi, thou art the Son of God ; thou art the King of Israel.

50 Jesus answered, and said unto him, Because I said unto

^g Christ and Messiah both mean anointed.

^b Cephas or Peter, means rock.

Christ turns water to wine : S. John. he purgeth the temple.

thee, I saw thee under the fig-tree, believest thou ? thou shalt see greater things than these.

51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

CHAP. II.

1 Christ turneth water into wine, 12 departeth into Capernaum and Jerusalem, 14 and purgeth the temple.

AND the third day there was a marriage in Cana of Galilee ; and the mother of Jesus was there.

2 And both Jesus was called and his disciples to the marriage.

3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

4 Jesus saith unto her, Woman, what have I to do with thee ? mine hour is not yet come.

5 His mother saith unto the servants, Whatsoever he saith unto you, do it.

6 And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

7 Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim.

8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew,) the governor of the feast called the bridegroom,

10 And saith unto him, Every man at the beginning doth set forth good wine ; and when men have well drunk, then that which is worse ; but thou hast kept the good wine until now.

11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory ; and his disciples believed on him.

12 ¶ After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples ; and they continued there not many days.

13 ¶ And the Jews' passover was at hand ; and Jesus went up to Jerusalem,

14 And found in the temple those that sold oxen, and sheep, and doves, and the changers of money, sitting :

15 And, when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen ; and poured out the changers' money, and overthrew the tables ;

16 And said unto them that sold doves, Take these things hence ; make not my Father's house an house of merchandise.

17 And his disciples remembered that it was written,

ten, *a* The zeal of thine house hath eaten me up.

18 ¶ Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?

19 Jesus answered, and said unto them, Destroy this temple, and in three days I will raise it up.

20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

21 But he spake of the temple of his body.

22 When, therefore, he was risen from the dead his disciples remembered, that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

23 ¶ Now, when he was in Jerusalem at the passover, in the feast-day, many believed in his name, when they saw the miracles which he did.

24 But Jesus did not commit himself unto them, because he knew all men;

25 And needed not that any should testify of man; for he knew what was in man.

CHAP. III.

1 Christ teacheth Nicodemus the necessity of regeneration.

18 Condemnation for unbelief.

THERE was a man of the Pharisees named Nicodemus, a ruler of the Jews:

a It was written in Ps. Ixix. 9.

2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him.

3 Jesus answered, and said unto him, Verily, verily, I say unto thee, Except a man be born again he cannot see the kingdom of God.

4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

7 Marvel not that I said unto thee, Ye must be born again.

8 The wind bloweth where it listeth, *a* and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit.

9 Nicodemus answered, and said unto him, How can these things be?

10 Jesus answered, and said unto him, Art thou a master *b* of Israel, and knowest not these things?

11 Verily, verily I say unto thee, We speak that we do

a Listeth, pleaseth.

b Master, here means teacher.

God's love to the world. S. John. John's doctrine of Christ.

know, and testify that we have seen ; and ye receive not our witness.

12 If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things ?

13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man, which is in heaven.

14 ¶ And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up ;

15 That whosoever believeth in him should not perish, but have eternal life.

16 ¶ For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

17 For God sent not his Son into the world to condemn the world ; but that the world through him might be saved.

18 ¶ He that believeth on him is not condemned ; but he that believeth not, is condemned already ; because he hath not believed in the name of the only begotten Son of God.

19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

21 But he that doeth truth cometh to the light, that his

deeds may be made manifest, that they are wrought in God.

22 ¶ After these things came Jesus and his disciples into the land of Judea ; and there he tarried with them, and baptized.

23 ¶ And John also was baptizing in Enon, near to Salim, because there was much water there ; and they came, and were baptized :

24 For John was not yet cast into prison.

25 ¶ Then there arose a question between some of John's disciples and the Jews about purifying.

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold the same baptizeth, and all men come to him.

27 John answered, and said, A man can receive nothing, except it be given him from heaven.

28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

29 He that hath the bride is the bridegroom ; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice. This my joy, therefore, is fulfilled.

30 He must increase, but I must decrease.

31 He that cometh from above is above all ; he that is of

Christ talketh with the woman of Samaria.

the earth is earthly, and speaketh of the earth ; he that cometh from heaven is above all.

32 And what he hath seen and heard, that he testifieth ; and no man receiveth his testimony.

33 He that hath received his testimony, hath set to his seal that God is true.

34 For he whom God hath sent, speaketh the words of God ; for God giveth not the Spirit by measure *unto him*.

35 The Father loveth the Son, and hath given all things into his hand.

36 He that believeth on the Son hath everlasting life ; and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

CHAP. IV.

1 Christ talketh with a woman of Samaria, and revealeth himself unto her : 22 his disciples marvel. 31 Christ's zeal for God's glory.

WHEN, therefore, the Lord knew how the Pharisees had heard that Jesus made & baptized more disciples than John,

2 (Though Jesus himself baptized not, but his disciples,) 3 He left Judea, and departed again into Galilee.

4 And he must needs go through Samaria.

5 Then cometh he to a city of Samaria which is called Sychar, ^anear to the parcel of ground, that Jacob gave to his son Joseph.

6 Now Jacob's well was ^aSychar. In the Old Test. *Schem*.

there. Jesus, therefore, being wearied with his journey, sat thus on the well ; and it was about the sixth hour.^b

7 There cometh a woman of Samaria to draw water. Jesus saith unto her, Give me to drink.

8 (For his disciples were gone away unto the city to buy meat.)

9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria ? for the Jews have no dealings with the Samaritans.^c

10 Jesus answered, and said unto her, If thou knewest the gift of God, and who is it that saith to thee, Give me to drink ; thou wouldest have asked of him, and he would have given thee living water.

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep ; from whence then hast thou that living water ?

12 Art thou greater than our father Jacob, which gave us the well, and drank thereof

^b Sixth hour, twelve o'clock, noon.

^c The Jews have no dealings, &c. An inveterate enmity had long subsisted between the Jews and Samaritans. Among the numerous causes, which produced it, the principal were the opposition of the Samaritans to rebuilding the Jewish temple after the Babylonish captivity, the erection of a temple for themselves on mount Gerizim, and their ill treatment of those, who passed through Samaria to worship at Jerusalem.

How God is

S. John.

to be worshipped.

himself, and his children, and his cattle?

13 Jesus answered, and said unto her, Whosoever drinketh of this water shall thirst again:

14 But whosoever drinketh of the water, that I shall give him, shall never thirst; but the water that I shall give him, shall be in him a well of water springing up into everlasting life.

15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

16 Jesus saith unto her, Go, call thy husband, and come hither.

17 The woman answered, & said, I have no husband. Jesus said unto her, Thou hast well said; I have no husband:

18 For thou hast had five husbands; and he whom thou now hast is not thy husband; in that saidst thou truly.

19 The woman saith unto him, Sir, I perceive that thou art a prophet.

20 Our fathers worshipped in this mountain;^d and ye say, That in Jerusalem is the place, where men ought to worship.

21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

d Our fathers worshipped in this mountain. The Samaritans, though originally heathen colonies, pretended to be the descendants of Jacob; the woman therefore doubtless refers to Abraham and Jacob, who erected altars for sacrificing on mount Gerizim.

22 Ye worship ye know not what; ^e we know what we worship; for salvation is of the Jews.^f

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him.

24 God is a Spirit; and they that worship him, must worship him in spirit and in truth.

25 The woman saith unto him, I know that Messias cometh, which is called Christ; when he is come he will tell us all things.

26 Jesus saith unto her, I that speak unto thee am he.

27 ¶ And upon this came his disciples, and marvelled that he talked with the woman; yet no man said, What seekest thou? or, Why talkest thou with her?

28 The woman then left her water-pot, and went her way into the city, and saith to the men,

29 Come, see a man which told me all things that ever I did; is not this the Christ?

30 Then they went out of the city, and came unto him.

31 ¶ In the mean while his

e Ye worship ye know not what. The Samaritans, being originally idolaters, probably continued many of their heathen rites in their worship.

f Salvation is of the Jews. True religion was first to be given to the Jews, and thence to be diffused through all nations.

disciples prayed him, saying, Master, eat.

32 But he said unto them, I have meat to eat, that ye know not of.

33 Therefore said the disciples one to another, Hath any man brought him *ought* to eat?

34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

35 Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, & look on the fields; for they are white already to harvest.

36 And he that reappeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth, and he that reappeth, may rejoice together.

37 And herein is that saying true, One soweth, and another reappeth.

38 I sent you to reap that whereon ye bestowed no labour; other men laboured, and ye are entered into their labours.

39 ¶ And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.

40 So when the Samaritans were come unto him, they besought him, that he would tarry with them; and he abode there two days.

41 And many more believed because of his own word;

42 And said unto the woman, Now we believe, not because of thy saying; for we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world.

43 ¶ Now after two days, he departed thence, and went into Galilee:

44 For Jesus himself testified, that a prophet hath no honour in his own country.

45 Then, when he was come into Galilee, the Galileans received him, having seen all the things, that he did at Jerusalem at the feast; for they also went unto the feast.

46 So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

47 When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him, that he would come down and heal his son; for he was at the point of death.

48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

49 The nobleman saith unto him, Sir, come down ere my child die.

50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word, that Jesus had spoken unto him, and he went his way.

51 And, as he was now going down, his servants met him,

An impotent

' S. John.

man cured.

and told him, saying, Thy son liveth.

52 Then inquired he of them the hour, when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew, that it was at the same hour, in the which Jesus said unto him, Thy son liveth; and himself believed, and his whole house.

54 This is again the second miracle that Jesus did, when he was come out of Judea into Galilee.

CHAP. V.

1 *Jesus on the sabbath-day cureth him that was diseased eight & thirty years; 10 the Jews cowl, & persecute him for it.*

AFTER this there was a feast of the Jews; and Jesus went up to Jerusalem.

2 Now there is at Jerusalem, by the sheep-market, a pool, which is called in the Hebrew tongue Bethesda,^a having five porches.^b

3 In these lay a great multitude of impotent^c folk, of blind, halt, withered, waiting for the moving of the water.

4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first, after the troubling of the water, stepped in, was made whole of whatsoever disease he had.

5 And a certain man was

^a Bethesda signifies house of mercy.

^b Porches means here covered walks.

^c Impotent, sick.

there, which had an infirmity thirty and eight years.

6 When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?

7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but, while I am coming, another steppeth down before me.

8 Jesus saith unto him, Rise, take up thy bed and walk.

9 And immediately the man was made whole, and took up his bed and walked; and on the same day was the sabbath.

10 ¶ The Jews, therefore, said unto him that was cured, It is the sabbath day; it is not lawful for thee to carry thy bed.

11 He answered them, He that made me whole, the same said unto me, Take up thy bed and walk.

12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk.

13 And he that was healed wist not who it was; for Jesus had conveyed himself away, a multitude being in that place.

14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole; sin no more, lest a worse thing come unto thee.

^d Wist not, knew not.

15 The man departed, and told the Jews that it was Jesus, which had made him whole.

16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath-day.

17 ¶ But Jesus answered them, My Father worketh hitherto, and I work.

18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

19 ¶ Then answered Jesus, and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do ; for what things soever he doeth, these also doeth the Son likewise.

20 For the Father loveth the Son, and sheweth him all things that himself doeth ; and he will shew him greater works than these, that ye may marvel.

21 For as the Father raiseth up the dead, and quickeneth them ; even so the Son quickeneth whom he will.

22 For the Father judgeth no man ; but hath committed all judgment unto the Son :

23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him.

24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation ; but is passed from death unto life.

25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God ; and they that hear shall live.

26 For as the Father hath life in himself, so hath he given to the Son to have life in himself ;

27 And hath given him authority to execute judgment also, because he is the Son of man.

28 Marvel not at this ; for the hour is coming, in the which all that are in the graves, shall hear his voice,

29 And shall come forth ; they that have done good, unto the resurrection of life ; and they that have done evil, unto the resurrection of damnation.

30 I can of mine own self do nothing ; as I hear I judge ; and my judgment is just ; because I seek not mine own will, but the will of the Father, which hath sent me.

31 ¶ If I bear witness of myself, my witness is not true.

32 There is another, that beareth witness of me ; and I know that the witness, which he witnesseth of me, is true.

33 Ye sent unto John, and he bear witness unto the truth.

34 But I receive not testimony from man; but these things I say, that ye might be saved.

35 He was a burning and a shining light; and ye were willing for a season to rejoice in his light.

36 ¶ But I have greater witness than that of John; for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

37 And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

38 And ye have not his word abiding in you; for whom he hath sent, him ye believe not.

39 ¶ Search the scriptures; for in them ye think ye have eternal life; and they are they, which testify of me.

40 And ye will not come to me, that ye might have life.

41 ¶ I receive not honour from men.

42 But I know, that ye have not the love of God in you.

43 I am come in my Father's name, and ye receive me not; if another shall come in his own name, him ye will receive.

44 How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?

45 Do not think that I will

accuse you to the Father; there is one that accuseth you, even Moses, in whom ye trust.

46 For had ye believed Moses ye would have believed me; for he wrote of me.

47 But if ye believe not his writings, how shall ye believe my words?

CHAP. VI.

1 Christ feedeth five thousand with five loaves & two fishes: **26** he reproveth the fleshly hearers of his word, **35** and declareth himself to be the bread of life.

AFTER these things Jesus went over the sea of Galilee, which is the sea of Tiberias.

2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3 And Jesus went up into a mountain, and there he sat with his disciples.

4 And the passover, ^a a feast of the Jews, was nigh.

5 ¶ When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? *

6 (And this he said to prove him; for he himself knew what he would do.)

7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

^a Passover: See Matt. xxvi. 2.

8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9 There is a lad here, which hath five barley-loaves, and two small fishes; but what are they among so many?

10 And Jesus said, Make the men sit down. Now there was much grass in the place; so the men sat down, in number about five thousand.

11 And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them, that were set down; and likewise of the fishes as much as they would.

12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

13 Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them, that had eaten.

14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet, that should come into the world.

15 ¶ When Jesus, therefore, perceived that they would come and take him by force to make him a king, he departed again into a mountain himself alone.

16 And when even was now come, his disciples went down unto the sea,

17 And entered into a ship,

and went over the sea toward Capernaum; and it was now dark, and Jesus was not come to them.

18 And the sea arose, by reason of a great wind that blew.

19 So, when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship; and they were afraid.

20 But he saith unto them, It is I; be not afraid.

21 Then they willingly received him into the ship; and immediately the ship was at the land whither they went.

22 ¶ The day following, when the people which stood on the other side of the sea, saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone;

23 (Howbeit there came other boats from Tiberias, nigh unto the place, where they did eat bread, after that the Lord had given thanks;) (

24 When the people, therefore, saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

25 And, when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

The people reproved.

S. John. Christ the bread of life.

26 Jesus answered them, and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you ; for him hath God the Father sealed.

28 Then said they unto him, What shall we do, that we might work the works of God ?

29 Jesus answered, and said unto them, This is the work of God, that ye believe on him, whom he hath sent.

30 They said therefore, unto him, What sign shewest thou then, that we may see and believe thee ? what doest thou work ?

31 Our fathers did eat manna in the desert ; as it is written, He gave them bread from heaven to eat.

32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven ; but my Father giveth you the true bread from heaven.

33 For the bread of God is he, which cometh down from heaven, and giveth life unto the world.

34 Then said they unto him, Lord, evermore give us this bread.

35 And Jesus said unto them, I am the bread of life ;

he that cometh to me, shall never hunger ; and he that believeth on me, shall never thirst.

36 But I said unto you, That ye also have seen me, and believe not.

37 All that the Father giveth me, shall come to me ; and him that cometh to me, I will in no wise cast out.

38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

39 And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day.

40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life ; and I will raise him up at the last day.

41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.

42 And they said, is not this Jesus the son of Joseph, whose father and mother we know ? how is it then that he saith, I came down from heaven ?

43 Jesus, therefore, answered, and said unto them, Murmur not among yourselves.

44 No man can come to me, except the Father, which hath sent me, draw him ; and I will raise him up at the last day.

45 It is written in the prophets, And they shall be all taught of God. Every man, therefore, that hath heard, and hath learned of the Father, cometh unto me.

46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

47 Verily, verily, I say unto you, He that believeth on me hath everlasting life.

48 I am that bread of life.

49 Your fathers did eat manna in the wilderness, and are dead.

50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

51 I am the living bread which came down from heaven. If any man eat of this bread he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world.

52 The Jews, therefore, strove among themselves, saying, How can this man give us his flesh to eat?

53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

55 For my flesh is meat indeed, and my blood is drink indeed.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57 As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me.

58 This is that bread which came down from heaven; not as your fathers did eat manna, and are dead. He that eateth of this bread, shall live forever.

59 These things said he in the synagogue, as he taught in Capernaum.

60 ¶ Many, therefore, of his disciples, when they had heard this, said, This is an hard saying; who can hear it?

61 When Jesus knew in himself, that his disciples murmured at it, he said unto them, Doth this offend you?

62 What and if ye shall see the Son of man ascend up where he was before?

63 It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life.

64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

65 And he said, Therefore said I unto you, That no man can come unto me, except it were given unto him of my Father.

66 ¶ From that time many of his disciples went back, and walked no more with him.

Christ reproacheth

S. John.

his kinsmen.

67 Then said Jesus unto the twelve, Will ye also go away?

68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

69 And we believe, and are sure, that thou art that Christ, the Son of the living God.

70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

71 He spake of Judas Iscariot, the son of Simon; for he it was that should betray him, being one of the twelve.

CHAP. VII.

1 Jesus reproacheth his kinsmen, 10^o goeth unto the feast of tabernacles, 14 teacheth in the temple. 40 Divers opinions of Christ. 45 The Pharisees are angry at their officers, and at Nicodemus.

AFTER these things Jesus walked in Galilee; for he would not walk in Jewry, because the Jews sought to kill him.

2 Now the Jews' feast of tabernacles was at hand.

3 His brethren, therefore, said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest.

4 For there is no man that doeth any thing in secret, and he himself seeketh to be known openly; if thou do these things, shew thyself to the world.

5 For neither did his brethren believe in him.

6 Then Jesus said unto them, My time is not yet come; but your time is always ready.

7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

8 Go ye up unto this feast; I go not up yet unto this feast; for my time is not yet full come.

9 When he had said these words unto them, he abode still in Galilee.

10 But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

11 Then the Jews sought him at the feast, and said, Where is he?

12 And there was much murmuring among the people concerning him; for some said, He is a good man: others said, Nay; but he deceiveth the people.

13 Howbeit, no man spake openly of him for fear of the Jews.

14 ¶ Now, about the midst of the feast, Jesus went up into the temple and taught.

15 And the Jews marvelled, saying, How knoweth this man letters, having never learned?

16 Jesus answered them, and said, My doctrine is not mine, but his that sent me.

17 If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

18 He that speaketh of himself seeketh his own glory;

but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

19 Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?

20 The people answered, & said, Thou hast a devil; who goeth about to kill thee?

21 Jesus answered, and said unto them, I have done one work, and ye all marvel.

22 Moses, therefore, gave unto you circumcision, (not because it is of Moses, but of the fathers,) and ye on the sabbath-day circumcise a man.

23 If a man on the sabbath-day receive circumcision, that the law of Moses should not be broken; are ye angry at me because I have made a man every whit whole on the sabbath-day?

24 Judge not according to the appearance, but judge righteous judgment.

25 Then said some of them of Jerusalem, Is not this he whom they seek to kill?

26 But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?

27 Howbeit, we know this man whence he is; but when Christ cometh, no man knoweth whence he is.

28 Then cried Jesus in the temple as he taught, saying, Ye both know me, & ye know

whence I am; and I am not come of myself, but he that sent me is true, whom ye know not.

29 But I know him; for I am from him, and he hath sent me.

30 Then they sought to take him; but no man laid hands on him, because his hour was not yet come.

31 And many of the people believed on him, & said, When Christ cometh will he do more miracles, than these which this man hath done?

32 ¶ The Pharisees heard that the people murmured such things concerning him; & the Pharisees and the chief priests sent officers to take him.

33 Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me.

34 Ye shall seek me, & shall not find me; and where I am, thither ye cannot come.

35 Then said the Jews among themselves, Whither will he go that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles?

36 What manner of saying is this that he said, Ye shall seek me, and shall not find me; and where I am, thither ye cannot come?

37 In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink.

38 He that believeth on me

Divers opinions of Christ. S. John. Pharisees offended, &c.

**as the scripture hath said, out
of his belly shall flow rivers of
living water.**

39 (But this spake he of the Spirit, which they that believe on him, should receive; for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

40 ¶ Many of the people, therefore, when they heard this saying, said, Of a truth this is the Prophet.

41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

42 Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

43 So there was a division among the people because of him.

44 And some of them would have taken him ; but no man laid hands on him.

45 ¶ Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

46 The officers answered,
Neverman spake like this man.

47 Then answered them the Pharisees, Are ye also deceived?

48 Have any of the rulers b

or of the Pharisees believed on him?

49 But this people, who knoweth not the law, are cursed.

50 Nicodemus saith unto them, (he that came to Jesus by night, being one of them,)

51 Doth our law judge any man before it hear him, and know what he doeth?

52 They answered, & said unto him, Art thou also of Galilee? Search, & look; for out of Galilee ariseth no prophet.

53 And every man went unto his own house.

CHAP. VIII.

1 Christ delivereth the woman taken in adultery; 12 he preacheth himself the light of the world, and justifieth his doctrine.

**JESUS went unto the mount
of Olives.**

2 And early in the morning he came again into the temple, and all the people came unto him ; and he sat down, and taught them.

3 And the scribes and Pharisees brought unto him a woman taken in adultery; and, when they had set her in the midst,

4 They say unto him, Master, this woman was taken in adultery, in the very act.

5 Now Moses in the law

on this new teacher, then might you with propriety. 49th verse. But this people are so fickle and regardless of the law, they are justly forsaken of God and left under his curse.

commanded us, that such should be stoned; but what sayest thou?

6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not.

7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

8 And again he stooped down, and wrote on the ground.

9 And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest even unto the last; and Jesus was left alone, and the woman standing in the midst.

10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, no man, Lord. And Jesus said unto her, Neither do I condemn thee; go, and sin no more.

12 ¶ Then spake Jesus again unto them, saying, I am the Light of the world; he that followeth me shall not walk in darkness, but shall have the light of life.

13 The Pharisees, therefore, said unto him, Thou bearest record of thyself; thy record is not true.

14 Jesus answered, and said

unto them, Though I bear record of myself, yet my record is true; for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

15 Ye judge after the flesh; I judge no man.

16 And yet if I judge, my judgment is true; for I am not alone, but I and the Father that sent me.

17 It is also written in your law, that the testimony of two men is true.

18 I am one that bear witness of myself, and the Father that sent me beareth witness of me.

19 Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me nor my Father; if ye had known me, ye should have known my Father also.

20 These words spake Jesus in the treasury, as he taught in the temple; and no man laid hands on him; for his hour was not yet come.

21 Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins; whither I go ye cannot come.

22 Then said the Jews, Will he kill himself? because he saith, Whither I go ye cannot come.

23 And he said unto them, Ye are from beneath; I am from above; ye are of this world; I am not of this world.

24 I said, therefore, unto

you, That ye shall die in your sins; for if ye believe not that I am he, ye shall die in your sins.

25 Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning.

26 I have many things to say and to judge of you; but he that sent me is true; and I speak to the world those things, which I have heard of him.

27 They understood not that he spake to them of the Father.

28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.

29 And he that sent me is with me; the Father hath not left me alone; for I do always those things that please him.

30 As he spake these words many believed on him.

31 ¶ Then said Jesus to those Jews, which believed on him, If ye continue in my word, then are ye my disciples indeed:

32 And ye shall know the truth, and the truth shall make you free.

33 ¶ They answered him, We be Abraham's seed, and were never in bondage to any man; how sayest thou, Ye shall be made free?

34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

35 And the servant abideth not in the house forever; but the Son abideth ever.

36 If the Son, therefore, shall make you free, ye shall be free indeed.

37 I knew that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.

38 I speak that which I have seen with my Father; and ye do that which ye have seen with your father.

39 They answered, and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God; this did not Abraham.

41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God.

42 Jesus said unto them, If God were your Father, ye would love me; for I proceeded forth and came from God; neither came I of myself, but he sent me.

43 Why do ye not understand my speech? even because ye cannot hear my word.

44 Ye are of your father the devil, and the lusts of your father ye will do; he was a murderer from the beginning, and abode not in the truth, because there is no truth in him.

When he speaketh a lie, he speaketh of his own ; for he is a liar, and the father of it.

45 And because I tell you the truth, ye believe me not.

46 Which of you convinceth me of sin ? And if I say the truth, why do ye not believe me ?

47 He that is of God heareth God's words ; ye, therefore, hear them not, because ye are not of God.

48 ¶ Then answered the Jews, and said unto him, Say we not well, that thou art a Samaritan, and hast a devil ?

49 Jesus answered, I have not a devil ; but I honour my Father, and ye do dishonour me.

50 And I seek not mine own glory ; there is one that seeketh and judgeth.

51 Verily, verily, I say unto you, If a man keep my saying he shall never see death.

52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets ; and thou sayest, If a man keep my saying, he shall never taste of death.

53 Art thou greater than our father Abraham, which is dead ? and the prophets are dead ; whom makest thou thyself ?

54 Jesus answered, If I honour myself, my honour is nothing ; it is my Father that honoureth me, of whom ye say, That he is your God.

55 Yet ye have not known him ; but I know him ; and if I should say, I know him not, I shall be a liar like unto you ; but I know him, and keep his saying.

56 Your father Abraham rejoiced to see my day ; and he saw it, and was glad.

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham ?

58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

59 Then took they up stones to cast at him ; but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

CHAP. IX.

¶ *He that was born blind is restored to sight : 13 he is brought to the Pharisees. 34 They excommunicate him. 35 Christ receiveth him, and he confesseth Christ. 39 Who they are whom Christ enlighteneth.*

AND as Jesus passed by, he saw a man which was blind from his birth.

2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind ?

3 Jesus answered, Neither hath this man sinned, nor his parents : but that the works of God should be made manifest in him.

4 I must work the works of

him that sent me, while it is day ; the night cometh, when no man can work.

5 As long as I am in the world, I am the light of the world.

6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,

7 And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

8 ¶ The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged ?

9 Some said, This is he ; others said, He is like him ; but he said, I am he.

10 Therefore said they unto him, How were thine eyes opened ?

11 He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash : and I went and washed, and I received sight.

12 Then said they unto him, Where is he ? He said, I know not.

13 ¶ They brought to the Pharisees him that aforetime was blind.

14 And it was the sabbath day when Jesus made the clay, and opened his eyes.

15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath-day. Others said, How can a man that is a sinner do such miracles ? And there was a division among them.

17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes ? He said, He is a prophet.

18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19 And they asked them, saying, Is this your son, who ye say was born blind ? how then doth he now see ?

20 His parents answered them and said, We know that this is our son, and that he was born blind :

21 But by what means he now seeth, we know not ; or who hath opened his eyes, we know not ; he is of age ; ask him ; he shall speak for himself.

22 These words spake his parents, because they feared the Jews ; for the Jews had agreed already, that if any man did confess that he was

he confesseth Christ.

Chap. x. The Pharisees' blindness.

Christ, he should be put out of the synagogue.

23 Therefore said his parents, He is of age, ask him.

24 Then again called they the man that was blind, and said unto him, Give God the praise; we know that this man is a sinner.

25 He answered and said, whether he be a sinner *or no*, I know not; one thing I know, that, whereas I was blind, now I see.

26 Then said they to him again, What did he to thee? how opened he thine eyes.

27 He answered them, I have told you already, & ye did not hear; wherefore would ye hear it again? will ye also be his disciples?

28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

29 We know that God spake unto Moses; *as for this fellow*, we know not from whence he is.

30 The man answered, and said unto them, Why, herein is a marvellous thing, that ye know not from whence he is, & yet he hath opened mine eyes.

31 Now, we know that God heareth not sinners; but if any man be a worshipper of God, & doeth his will, him he heareth.

32 Since the world began was it not heard, that any man opened the eyes of one, that was born blind.

33 If this man were not of God, he could do nothing.

34 They answered and said

unto him, Thou wast altogether born in sins, & dost thou teach us? And they cast him out.

35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

36 He answered, and said, Who is he, Lord, that I might believe on him?

37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

38 And he said, Lord, I believe. And he worshipped him.

39 ¶ And Jesus said, For judgment I am come into this world; that they which see not, might see, and that they which see, might be made blind.

40 And some of the Pharisees, which were with him, heard these words, and said unto him, Are we blind also?

41 Jesus said unto them, If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth.

CHAP. X.

1 Christ is the door and the good shepherd; 24 he proveth by his works that he is Christ the Son of God.

VERILY, verily, I say unto you, He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber.

2 But he that entereth in by the door is the shepherd of the sheep.

3 To him the porter openeth; and the sheep hear his voice; & he calleth his own sheep by name, and leadeth them out.

4 And when he putteth forth his own sheep, he goeth before them, & the sheep follow him; for they know his voice.

5 And a stranger will they not follow, but will flee from him; for they know not the voice of strangers.

6 This parable spake Jesus unto them; but they understood not what things they were, which he spake unto them.

7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8 All that ever came before me are thieves and robbers; but the sheep did not hear them.

9 I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10 The thief cometh not but for to steal, and to kill, and to destroy; I am come that they might have life, and that they might have it more abundantly.

11 I am the good shepherd; the good shepherd giveth his life for the sheep.

12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

14 I am the good shepherd, and know my sheep, and am known of mine.

15 As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep.

16 And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

17 Therefore doth my Father love me, because I lay down my life, that I might take it again.

18 No man taketh it from me, but I lay it down of myself; I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

19 ¶ There was a division, therefore, again among the Jews for these sayings.

20 And many of them said, He hath a devil, and is mad; why hear ye him?

21 Others said, These are not the words of him, that hath a devil; can a devil open the eyes of the blind?

22 ¶ And it was at Jerusalem the feast of the dedication, ^a and it was winter.

23 And Jesus walked in the temple in Solomon's porch.

^a The feast of dedication was instituted by Judas Maccabeus in commemoration of his having purified the temple and altar from the pollutions and idolatries of Antiochus Epiphanes.

24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

25 Jesus answered them, I told you, and ye believed not; the works that I do in my Father's name, they bear witness of me;

26 But ye believe not; because ye are not of my sheep, as I said unto you.

27 My sheep hear my voice, & I know them, and they follow me:

28 And I give unto them eternal life; & they shall never perish, neither shall any man pluck them out of my hand.

29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

30 I and my Father are one.

31 ¶ Then the Jews took up stones again to stone him.

32 Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?

33 The Jews answered him, saying, For a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God.

34 Jesus answered them, Is it not written in your law, *b* I said, Ye are gods?

35 If he called them gods unto whom the word of God

b In your law, see Psalm lxxii. 6.

came, and the scripture cannot be broken;

36 Say ye of him, whom the Father hath sanctified, & sent into the world, Thou blasphemest; because I said, I am the Son of God?

37 If I do not the works of my Father, believe me not.

38 But if I do, though ye believe not me, believe the works; that ye may know and believe, that the Father is in me, and I in him.

39 Therefore they sought again to take him; but he escaped out of their hand,

40 And went away again beyond Jordan into the place where John at first baptized; and there he abode.

41 And many resorted unto him and said, John did no miracle; but all things that John spake of this man were true.

42 And many believed on him there.

CHAP. XI.

4 Christ raiseth Lazarus four days buried. 49 Caiaphas prophesieth.

NOW a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha.

2 (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

4 When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

5 Now Jesus loved Martha, and her sister, and Lazarus.

6 When he had heard therefore, that he was sick, he abode two days still in the same place where he was.

7 Then after that saith he to his disciples, Let us go into Judea again.

8 His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day he stumbleth not, because he seeth the light of this world.

10 But if a man walk in the night he stumbleth, because there is no light in him.

11 These things said he; and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.

12 Then said his disciples, Lord, if he sleep he shall do well.

13 Howbeit, Jesus spake of his death; but they thought that he had spoken of taking of rest in sleep.

14 Then said Jesus unto them plainly, Lazarus is dead.

15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless, let us go unto him.

16 Then said Thomas,^a which is called Didymus,^b unto his fellow-disciples, Let us also go, that we may die with him.

17 Then when Jesus came, he found that he had lain in the grave four days already.

18 (Now Bethany was nigh unto Jerusalem, about fifteen furlongs^c off.)

19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

20 Then Martha, as soon as she heard that Jesus was coming, went and met him; but Mary sat still in the house.

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22 But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.

23 Jesus saith unto her, Thy brother shall rise again.

24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

25 Jesus said unto her, I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live;

26 And whosoever liveth, and believeth in me, shall never die. Believest thou this?

27 She saith unto him, Yea, Lord; I believe that thou art

^{a b} Thomas in the Chaldee, and Didymus in the Greek, both signify twins.

^c Fifteen furlongs: near two miles.

Lazarus raised, after Chap. xi. being four days buried.

the Christ, the Son of God, which should come into the world.

28 And, when she had so said, she went her way, and called Mary her sister secretly, saying, the Master is come, and calleth for thee.

29 As soon as she heard that, she arose quickly, and came unto him.

30 Now Jesus was not yet come into the town, but was in that place, where Martha met him.

31 The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily, and went out, followed her, saying, She goeth unto the grave to weep there.

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33 When Jesus, therefore, saw her weeping, and the Jews also weeping, which came with her, he groaned in the spirit, and was troubled,

34 And said, Where have ye laid him? They say unto him, Lord, come and see.

35 Jesus wept.

36 Then said the Jews, Behold how he loved him!

37 And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

38 Jesus, therefore, again groaning in himself, cometh to the grave. It was a cave, and a stone lay upon it.

39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh; for he has been dead four days.

40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldst see the glory of God?

41 Then they took away the stone *from the place*, where the dead was laid. And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me.

42 And I knew that thou hearest me always; but because of the people which stand by I said it, that they may believe that thou hast sent me.

43 And when he thus had spoken he cried with a loud voice, Lazarus, come forth.

44 And he that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.

Caiaphas prophesieth. S. John. *Christ's feet anointed.*

47 ¶ Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

48 If we let him thus alone, all men will believe on him; and the Romans shall come and take away both our place and nation.

49 And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

51 And this spake he not of himself; but, being high priest that year, he prophesied that Jesus should die for that nation;

52 And not for that nation only, but that also he should gather together in one the children of God, that were scattered abroad.

53 Then, from that day forth, they took counsel together for to put him to death.

54 Jesus, therefore, walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, & there continued with his disciples.

55 And the Jews' passover was nigh at hand; and many went out of the country up to Jerusalem before the passover, to purify themselves.

56 Then sought they for Jesus, and spake among them-

selves, as they stood in the temple, What think ye, that he will not come to the feast?

57 Now both the chief priests and the Pharisees had given a commandment, that if any man knew where he were, he should shew it, that they might take him.

CHAP. XII.

1 Jesus excuseth Mary anointing his feet: 10 the chief priests consult to kill Lazarus.

THEN Jesus, six days before the passover, came to Bethany, where Lazarus was, which had been dead, whom he raised from the dead.

2 There they made him a supper; and Martha served; but Lazarus was one of them that sat at the table with him.

3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odour of the ointment.

4 Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,

5 Why was not this ointment sold for three hundred pence, and given to the poor?

6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

7 Then said Jesus, Let her alone; against the day of my burying hath she kept this.

8 For the poor always ye have with you; but me ye have not always.

9 ¶ Much people of the Jews, therefore, knew that he was there; and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

10 But the chief priests consulted, that they might put Lazarus also to death;

11 Because that by reason of him many of the Jews went away, and believed on Jesus.

12 ¶ On the next day, much people, that were come to the feast, when they heard that Jesus was coming to Jerusalem,

13 Took branches of palm-trees, and went forth to meet him, and cried, Hosanna; Blessed is the King of Israel that cometh in the name of the Lord.

14 And Jesus, when he had found a young ass, sat thereon; as it is written,

15 Fear not, daughter of Sion; behold, thy King cometh, sitting on an ass's colt.

16 These things understood not his disciples at the first; but when Jesus was glorified, then remembered they, that these things were written of him, and that they had done these things unto him.

17 The people, therefore, that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.

18 For this cause the people also met him, for that they heard, that he had done this miracle.

19 The Pharisees, therefore, said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

20 ¶ And there were certain Greeks among them, that came up to worship at the feast:

21 The same came therefore, to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

22 Philip cometh and calleth Andrew; and again Andrew and Philip tell Jesus.

23 ¶ And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.

25 He that loveth his life shall lose it; and he that hateth his life in this world, shall keep it unto life eternal.

26 If any man serve me let him follow me; and where I am, there shall also my servant be; if any man serve me, him will my Father honour.

27 Now is my soul troubled; and what shall I say? Father, save me from this hour; but for this cause came I unto this hour.

28 Father, glorify thy name.

Then came there a voice from heaven, saying, I have both glorified it, & will glorify it again.

29 The people, therefore, that stood by and heard it said, that it thundered; others said, An angel spake to him.

30 Jesus answered, & said, This voice came not because of me, but for your sakes.

31 Now is the judgment of this world; now shall the prince of this world be cast out.

32 And I, if I be lifted up from the earth, will draw all men unto me.

33 (This he said, signifying what death he should die.)

34 The people answered him, We have heard out of the law, that Christ abideth for ever; and how sayest thou, The Son of man must be lifted up? Who is the Son of man?

35 Then Jesus said unto them, Yet a little while is the light with you; walk while ye have the light, lest darkness come upon you; for he that walketh in darkness, knoweth not whither he goeth.

36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

37 ¶ But though he had done so many miracles before them, yet they believed not on him:

38 That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who

hath believed our report? and to whom hath the arm of the Lord been revealed?

39 Therefore they could not believe, because that Esaias said again,

40 He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.

41 These things said Esaias, when he saw his glory, and spake of him.

42 ¶ Nevertheless, among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue:

43 For they loved the praise of men more than the praise of God.

44 ¶ Jesus cried, and said, He that believeth on me, believeth not on me, but on him that sent me.

45 And he that seeth me, seeth him that sent me.

46 I am come a light into the world, that whosoever believeth on me should not abide in darkness.

47 And if any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world.

48 He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day.

Christ washeth his

Chap. xiii. *disciples' feet, &c.*

49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment what I should say, and what I should speak.

50 And I know that his commandment is life everlasting; whatsoever I speak, therefore, even as the Father said unto me, so I speak.

CHAP. XIII.

1 *Jesus washeth his disciples' feet, 14 and exhorteth them to humility and charity.*

NOW, before the feast of the passover, when Jesus knew that his hour was come, that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

2 And supper being ended, (the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him,)

3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went a to God;

4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

5 After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

6 Then cometh he to Simon Peter; and Peter said unto

** Went, was going.*

him, Lord, dost thou wash my feet!

7 Jesus answered, and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.^b

9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

10 Jesus saith to him, He that is washed needeth not,^c save to wash his feet, but is clean every whit; and ye are clean, but not all.

11 For he knew who should betray him; therefore said he, Ye are not all clean.

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

13 Ye call me Master and Lord; and ye say well; for so I am.

14 If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet.

15 For I have given you an example, that ye should do as I have done to you.

16 Verily, verily, I say unto

b If I wash thee not, &c. signifying, that if you are not converted and purified by my religion, you cannot be my disciple.

c Needeth not, &c. Needeth not be washed again, except the feet only.

you, The servant is not greater than his lord ; neither he that is sent greater than he that sent him.

17 If ye know these things, happy are ye if ye do them.

18 ¶ I speak not of you all, I know whom I have chosen ; but, that the scripture may be fulfilled, He that eateth bread with me, hath lifted up his heel against me.

19 Now I tell you before it come, that, when it is come to pass, ye may believe that I am he.

20 Verily, verily, I say unto you, He that receiveth whomsoever I send, receiveth me ; and he that receiveth me, receiveth him that sent me.

21 When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, That one of you shall betray me.

22 Then the disciples looked one on another, doubting of whom he spake.

23 Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.

24 Simon Peter, therefore, beckoned to him, that he should ask who it should be, of whom he spake.

25 He then, lying on Jesus' breast, saith unto him, Lord, who is it ?

26 Jesus answered, He it is to whom I shall give a sop, when I have dipped it. And when he had dipped the sop he gave it to Judas Iscariot,

¶ of Simon.

27 And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

28 Now no man at the table knew for what intent he spake unto him.

29 For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast ; or, that he should give something to the poor.

30 He then, having received the sop, went immediately out ; and it was night.

31 ¶ Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.

32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

33 Little children, yet a little while I am with you. Ye shall seek me ; and, as I said unto the Jews, Whither I go ye cannot come ; so now I say to you.

34 A new commandment I give unto you, That ye love one another ; as I have loved you, that ye also love one another.

35 By this shall all men know that ye are my disciples, if ye have love one to another.

36 Simon Peter said unto him, Lord, whither goest thou ? Jesus answered him, Whither I go, thou canst not follow me now ; but thou shalt follow me afterwards.

37 Peter said unto him,

Lord, why cannot I follow thee now? I will lay down my life for thy sake.

38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, the cock shall not crow, till thou hast denied me thrice.

CHAP. XIV.

1 Christ comforteth his disciples; 6 professeth himself the way, the truth, and the life.

LET not your heart be troubled; ye believe in God, believe also in me.

2 In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you.

3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

4 And whither I go ye know, and the way ye know.

5 ¶ Thomas saith unto him, Lord, we knew not whither thou goest; and how can we know the way?

6 Jesus saith unto him, I am the way, and the truth, and the life; no man cometh unto the Father but by me.

7 If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him.

a I am the way, &c. My perfect example and holy life are the way; and no man cometh to the Father but by this way.

8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me, hath seen the Father; and how sayest thou then, Shew us the Father?

10 Believest thou not, that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of myself; but the Father, that dwelleth in me, he doeth the works.

11 Believe me, that I am in the Father, and the Father in me; or else believe me for the very works' sake.

12 Verily, verily, I say unto you, He that believeth on me, the works that I do, shall he do also; and greater works than these shall he do, because I go unto my Father.

13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14 If ye shall ask any thing in my name, I will do it.

15 ¶ If ye love me, keep my commandments:

16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever;

17 Even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth

with you, and shall be in you.

18 I will not leave you comfortless ; I will come to you.

19 Yet a little while, and the world seeth me no more ; but ye see me ; because I live, ye shall live also.

20 At that day ye shall know, that I am in my Father, and you in me, and I in you.

21 He that hath my commandments, and keepeth them, he it is that loveth me ; and he that loveth me, shall be loved of my Father, and I will love him, and will manifest myself to him.

22 Judas saith unto him, (not Iscariot,) Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

23 Jesus answered, and said unto him, If a man love me, he will keep my words ; and my Father will love him, and we will come unto him, and make our abode with him.

24 He that loveth me not, keepeth not my sayings ; and the word which ye hear is not mine, but the Father's which sent me.

25 These things have I spoken unto you, being yet present with you.

26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

27 Peace I leave with you, my peace I give unto you ; not

as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

28 Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me ye would rejoice, because I said, I go unto the Father ; for my Father is greater than I.

29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

30 Hereafter I will not talk much with you ; for the prince of this world cometh, and hath nothing in me.

31 But that the world may know that I love the Father ; and as the Father gave me commandment, even so I do. Arise, let us go hence.

CHAP. XV.

The mutual love between Christ and his members, under the parable of the vine.

I AM the true vine, and my Father is the husbandman.

2 Every branch in me that beareth not fruit he taketh away ; and every branch that beareth fruit he purgeth it, that it may bring forth more fruit.

3 Now ye are clean, through the word which I have spoken unto you.

4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine ; no more can ye, except ye abide in me.

5 I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.

6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, & cast them into the fire, and they are burned.

7 If ye abide in me, and my words abide in you, ye shall ask what ye will; and it shall be done unto you.

8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

9 As the Father hath loved me, so have I loved you; continue ye in my love.

10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments and abide in his love.

11 These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

12 ¶ This is my commandment, That ye love one another, as I have loved you.

13 Greater love hath no man than this, that a man lay down his life for his friends.

14 Ye are my friends, if ye do whatsoever I command you.

15 Henceforth I call you my servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father, I have made known unto you.

16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you.

17 These things I command you, that ye love one another.

18 ¶ If the world hate you, ye know that it hated me before it hated you.

19 If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.

21 But all these things will I do unto you for my name's sake, because they know not him that sent me.

22 If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin.

23 He that hateth me, hateth my Father also.

24 If I had not done among them the works which none other man did, they had not had sin; but now have they both seen and hated both me and my Father.

25 But this cometh to pass, that the word might be fulfil-

led that is written in their law,
They hated me without a cause.

26 But when the Comforter
is come, whom I will send unto
you from the Father, even
the Spirit of truth, which pro-
ceedeth from the Father, he
shall testify of me.

27 And ye also shall bear
witness, because ye have been
with me from the beginning.

CHAP. XVI.

*Christ comforteth his disciples
against tribulation, by the
promise of the Holy Ghost.*

THESE things have I spo-
ken unto you, that ye should
not be offended.

2 They shall put you out
of the synagogues ; yea, the
time cometh, that whosoever
killeth you, will think that he
doeth God service.

3 And these things will
they do unto you, because they
have not known the Father,
nor me.

4 But these things have I
told you, that, when the time
shall come, ye may remember
that I told you of them. And
these things I said not unto you
at the beginning, because I
was with you.

5 But now I go my way to
him that sent me ; and none
of you asketh me, Whither
goest thou ?

6 But because I have said
these things unto you, sorrow
hath filled your heart.

7 Nevertheless, I tell you
the truth ; it is expedient for

you that I go away ; for if I
go not away, the Comforter
will not come unto you ; but
if I depart, I will send him un-
to you.

8 And when he is come he
will reprove the world of sin,
and of righteousness, and of
judgment :

9 Of sin ; because they be-
lieve not on me :

10 Of righteousness ; be-
cause I go to my Father, and
ye see me no more :

11 Of judgment ; because
the prince of this world^a is
judged.

12 I have yet many things
to say unto you, but ye cannot
bear them now.

13 Howbeit, when he, the
Spirit of truth, is come, he
will guide you into all truth ;
for he shall not speak of him-
self ; but whatsoever he shall
hear, that shall he speak ; and
he will shew you things to
come.

14 He shall glorify me ; for
he shall receive of mine, and
shall shew it unto you.

15 All things that the Fa-
ther hath, are mine ; there-
fore said I, that he shall take of
mine, & shall shew it unto you.

16 ¶ A little while, and ye
shall not see me ; and again,
a little while, and ye shall see
me ; because I go to the Fa-
ther.

17 Then said some of his

^a The prince of this world. The
Wicked One, the Spirit, that work-
eth in the children of disobedience.

disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me ; and again, A little while, and ye shall see me ; and, Because I go to the Father ?

18 They said, therefore, What is this that he saith, A little while ? we cannot tell what he saith.

19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me ; and again, A little while, and ye shall see me ?

20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice ; and ye shall be sorrowful, but your sorrow shall be turned into joy.

21 A woman when she is in travail hath sorrow, because her hour is come ; but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22 And ye now, therefore, have sorrow ; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.

24 Hitherto have ye asked nothing in my name ; ask, and

ye shall receive, that your joy may be full.

25 These things have I spoken unto you in proverbs ; but the time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

26 At that day ye shall ask in my name ; and I say unto you, that I will pray the Father for you :

27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

28 I came forth from the Father, and am come into the world ; again, I leave the world, and go to the Father.

29 ¶ His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

30 Now are we sure that thou knowest all things, and needest not that any man should ask thee ; by this we believe that thou camest forth from God.

31 Jesus answered them, Do ye now believe ?

32 Behold, the hour cometh, yea, is now come, that ye shall be scattered every man to his own, and shall leave me alone ; and yet I am not alone, because the Father is with me.

33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation ; but be of good cheer ; I have overcome the world.

Christ prayeth to his

S. John.

Father to glorify him,

CHAP. XVII.

1 Christ prayeth to his Father to glorify him, & to preserve his apostles, 11 in unity, 17 and in truth.

THESE words spake Jesus, & lifted up his eyes to heaven, and said, Father, the hour is come ; glorify thy Son, that thy Son also may glorify thee :

2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

3 And this is life eternal, that they might know thee, the only true God, & Jesus Christ whom thou hast sent.

4 I have glorified thee on the earth ; I have finished the work, which thou gavest me to do.

5 And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.

6 ¶ I have manifested thy name unto the men which thou gavest me out of the world ; thine they were, and thou gavest them me ; and they have kept thy word.

7 Now they have known that all things, whatsoever thou hast given me, are of thee :

8 For I have given unto them the words, which thou gavest me ; and they have received them, and have known surely, that I came out from thee, and they have believed, that thou didst send me.

9 I pray for them ; I pray not for the world, but for them which thou hast given me ; for they are thine.

10 And all mine are thine, and thine are mine ; and I am glorified in them.

11 And now I am no more in the world, but these are in the world, & I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

12 While I was with them in the world, I kept them in thy name ; those that thou gavest me I have kept, & none of them is lost, but the son of perdition ; that the scripture might be fulfilled.

13 And now come I to thee ; and these things I speak in the world, that they might have my joy fulfilled in themselves.

14 I have given them thy word ; & the world hath hated them, because they are not of the world, even as I am not of the world.

15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

16 They are not of the world, even as I am not of the world.

17 Sanctify them through thy truth ; thy word is truth.

18 As thou hast sent me into the world, even so have I also sent them into the world.

19 And for their sakes I sanctify myself, that they also

and preserve his disciples. Chap. xviii. *Judas betrayeth Jesus.*

might be sanctified through the truth.

20 Neither pray I for these alone, but for them also, which shall believe on me through their word;

21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.

22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:

23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24 Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world.

25 O righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me.

26 And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them.

CHAP. XVIII.

1 *Judas betrayeth Jesus.* 12 *Jesus is taken, and led unto Annas and Caiaphas.*

WHEN Jesus had spoken these words he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

2 And Judas also, which betrayed him, knew the place; for Jesus oft-times resorted thither with his disciples.

3 Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns, and torches, and weapons.

4 Jesus, therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. (And Judas also, which betrayed him, stood with them.)

6 As soon then as he had said unto them, I am he, they went backward, and fell to the ground.

7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

8 Jesus answered, I have told you that I am he; If, therefore, ye seek me, let these go their way:

9 That the saying might be fulfilled which he spake, Of them which thou gavest me have I lost none.

10 ¶ Then Simon Peter having a sword, drew it, and smote the high priest's servant, and cut off his right ear. The

servant's name was Malchus.

11 Then said Jesus unto Peter, Put up thy sword into the sheath; the cup which my Father hath given me, shall I not drink it?

12 ¶ Then the band, and the captain, and officers of the Jews, took Jesus, and bound him,

13 And led him away to Annas first; (for he was father-in-law to Caiaphas, which was the high priest that same year.)

14 Now Caiaphas was he which gave counsel to the Jews, that it was expedient, that one man should die for the people.

15 ¶ And Simon Peter followed Jesus, & so did another disciple; that disciple was known unto the high priest, & went in with Jesus into the palace of the high priest.

16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, & spake unto her that kept the door, and brought in Peter.

17 Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not.

18 And the servants and officers stood there, who had made a fire of coals; for it was cold; and they warmed themselves; and Peter stood with them, and warmed himself.

19 ¶ The high priest then asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

21 Why askest thou me? ask them which heard me, what I have said unto them; behold, they know what I said.

22 And, when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?

23 Jesus answered him, If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?

24 (Now Annas had sent him bound unto Caiaphas the high priest.)

25 ¶ And Simon Peter stood and warmed himself. They said, therefore, unto him, Art not thou also one of his disciples? He denied it, and said, I am not.

26 One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?

27 Peter then denied again; & immediately the cock crew.

28 ¶ Then led they Jesus from Caiaphas unto the hall of judgment; and it was early; and they themselves went not into the judgment-hall, lest

they should be defiled; ^a but that they might eat the passover.

29 Pilate then went out unto them, and said, What accusation bring ye against this man?

30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31 Then said Pilate unto them, take ye him, and judge him according to your law. The Jews, therefore, said unto him, It is not lawful for us ^b to put any man to death:

32 That the saying of Jesus might be fulfilled, which he spake, ^c signifying what death he should die.

33 Then Pilate entered into the judgment-hall again, and called Jesus, & said unto him, Art thou the king of the Jews?

34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

35 Pilate answered, Am I a Jew? Thine own nation, and the chief priests have delivered thee unto me. What hast thou done?

^a Lest they should be defiled. Lest their going into the judgment-hall of the Romans, who were heathen, should defile or pollute them, and render them unfit to eat the passover.

^b Since we are under the authority and jurisdiction of the Romans, it is not now law for us to put any man to death.

^c Which he spake, Matt. xx. 19, that he should be delivered to the Gentiles, or Romans, to be mocked, scourged and crucified.

36 Jesus answered, My kingdom is not of this world. If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence.

37 Pilate, therefore, said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

38 Pilate saith unto him, What is truth? And, when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault *at all*.

39 But ye have a custom, that I should release unto you one at the passover; will ye, therefore, that I release unto you the king of the Jews?

40 Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

CHAP. XIX.

1 *Christ is scourged, crowned with thorns, and beaten; 16 delivered to be crucified: 30 he dieth, 38 and is buried.*

THEN Pilate, therefore, took Jesus, and scourged *him*.

2 And the soldiers platted a crown of thorns, and put *it* on his head, and they put on him a purple robe,

3 And said, Hail, king of

the Jews ! and they smote him with their hands.

4 Pilate, therefore, went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man !

6 When the chief priests, therefore, and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him ; for I find no fault in him.

7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

8 ¶ When Pilate, therefore, heard that saying, he was the more afraid ;

9 And went again into the judgment-hall, and saith unto Jesus, Whence art thou ? But Jesus gave him no answer.

10 Then saith Pilate unto him, Speakest thou not unto me ? knowest thou not, that I have power to crucify thee, & have power to release thee ?

11 Jesus answered, Thou couldest have no power at all against me, except it were given thee from above ; therefore he that delivered me unto thee hath the greater sin.

12 And from thenceforth Pilate sought to release him ; but the Jews cried out, saying,

If thou let this man go, thou art not Cesar's friend ; who-soever maketh himself a king, speaketh against Cesar.

13 ¶ When Pilate, therefore, heard that saying, he brought Jesus forth, and sat down in the judgment-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha.^a

14 And it was the preparation ^b of the passover, and about the sixth hour ;^c and he saith unto the Jews, Behold your king !

15 But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your king ? The chief priests answered, We have no king but Cesar.

16 Then delivered he him, therefore, unto them to be crucified. And they took Jesus, and led him away.

17 And he, bearing his cross, went forth into a place called the place of a scull,^d which is called in the Hebrew, Golgotha ;

18 Where they crucified him, and two others with him, on either side one, and Jesus in the midst.

19 ¶ And Pilate wrote a title, and put it on the cross. And the writing was, JESUS

^a Gabbatha, a raised, or somewhat elevated place.

^b Preparation was Friday, the day before the Jewish Sabbath.

^c Sixth hour, twelve o'clock, noon.

^d The place of skulls, Calvary.

OF NAZARETH, THE KING OF THE JEWS.

20 This title then read many of the Jews ; for the place where Jesus was crucified was nigh to the city ; and it was written in Hebrew, and Greek, and Latin.

21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews ; but that he said, I am King of the Jews.

22 Pilate answered, What I have written I have written.

23 ¶ Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part ; and also his coat ; now the coat was without seam, woven from the top throughout.

24 They said, therefore, among themselves, Let us not rend it, but cast lots for it, whose it shall be ; that the scripture might be fulfilled, which saith,^e They parted my raiment among them, and for my vesture they did cast lots. These things, therefore, the soldiers did.

25 ¶ Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.

26 When Jesus, therefore, saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son !

27 Then saith he to the dis-

^c Which saith. See Ps. xxii. 18.

ciple, Behold thy mother ! And from that hour that disciple took her unto his own home.

28 ¶ After this Jesus, knowing that all things were now accomplished, that the scripture might be fulfilled,^f saith, I thirst.

29 Now there was set a vessel full of vinegar ; and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.

30 When Jesus, therefore, had received the vinegar, he said, It is finished ;^g and he bowed his head, and gave up the ghost.^h

31 ¶ The Jews, therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day, (for that sabbath-day was an high day,ⁱ) besought Pilate that their legs might be broken, and that they might be taken away.

32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs :

34 But one of the soldiers

^f That the scripture might be fulfilled. See Ps. lxix. 21.

^g It is finished. All written concerning me, my labours and my sufferings are fulfilled.

^h Gave up the ghost, expired or died.

ⁱ An high day. A great day.

with a spear pierc'd his side,
and forthwith came thereout
blood and water.

35 And he that saw it bare record, and his record is true; and he knoweth that he saith true, that ye might believe.

36 For these things were done, that the scripture should be fulfilled; A bone of him shall not be broken.

37 And again, another scripture saith, They shall look on him whom they pierced.^j

38 ¶ And after this, Joseph of Arimathea (being a disciple of Jesus, but secretly for fear of the Jews) besought Pilate, that he might take away the body of Jesus; and Pilate gave him leave. He came, therefore and took the body of Jesus.

39 And there came also Nicodemus, (which at the first came to Jesus by night,) and brought a mixture of myrrh and aloes, about an hundred pound weight.

40 Then took they the body of Jesus and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

41 Now, in the place, where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

42 There laid they Jesus, therefore, because of the Jews' preparation-day; ^k for the sepulchre was nigh at hand.

^j Whom they have pierced. Zec. xii. 10.

^k Preparation, the day before the Sabbath.

CHAP. XX.

1 Mary cometh to the sepulchre, ³ and Peter, and John. 24
The incredulity of Thomas.

THE first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

2 Then she runneth, and cometh to Simon Peter, and to the other disciple whom Jesus loved; and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3 Peter, therefore, went forth, and that other disciple, and came to the sepulchre.

4 So they ran both together; and the other disciple did outrun Peter, and came first to the sepulchre.

5 And he, stooping down, and looking in, saw the linen clothes lying; yet went he not in.

6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie;

7 And the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

9 For as yet they knew not the scripture, that he must rise again from the dead.

10 Then the disciples went away again unto their own home.

11 ¶ But Mary stood without at the sepulchre, weeping ; and, as she wept, she stooped down, *and looked* into the sepulchre,

12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

13 And they say unto her, Woman, why weepest thou ? She saith unto them, because they have taken away my Lord, and I know not where they have laid him.

14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

15 Jesus saith unto her, Woman, why weepest thou ? whom seekest thou ? She supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni ; which is to say, Master.

17 Jesus saith unto her, Touch me not ; for I am not yet ascended to my Father ; but go to my brethren, and say unto them, I ascend unto my Father, and your Father ; and to my God, and your God.

18 Mary Magdalene came and told the disciples, that she

had seen the Lord, and that he had spoken these things unto her.

19 ¶ Then the same day at evening, being the first *day* of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you.

20 And when he had so said, he shewed unto them *his* hands and his side. Then were the disciples glad, when they saw the Lord.

21 Then said Jesus to them again, Peace be unto you ; as my Father hath sent me, even so send I you.

22 And when he had said this, breathed on *them*, and saith unto them, Receive ye the Holy Ghost ;

23 Whosoever sins ye remit, they are remitted unto them ; and whosoever sins ye retain, they are retained.

24 ¶ But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25 The other disciples, therefore, said unto him, We have seen the Lord. But he said unto them, Except I shall see in *his* hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26 ¶ And after eight days, again his disciples were within, and Thomas with them ; then-

came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

27 Then saith he to Thomas, Reach hither thy finger, & behold my hands ; and reach hither thy hand, & thrust it into my side ; and be not faithless, but believing.

28 And Thomas answered and said unto him, My Lord, and my God.

29 Jesus saith unto him, Thomas, because thou hast seen me thou hast believed; blessed are they that have not seen, and yet have believed.

30 ¶ And many other signs truly did Jesus in the presence of his disciples, which are not written in this book :

31 But these are written, that ye might believe, that Jesus is the Christ, the Son of God ; and that believing ye might have life through his name.

CHAP. XXI.

1 Christ appeareth to his disciples: 18 he foretelleth Peter's death.

AFTER these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself.

2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples.

3 Simon Peter saith unto

them, I go a-fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately ; and that night they caught nothing.

4 But when the morning was now come, Jesus stood on the shore ; but the disciples knew not that it was Jesus.

5 Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast, therefore ; and now they were not able to draw it for the multitude of fishes.

7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea.

8 And the other disciples came in a little ship ; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

10 Jesus saith unto them, Bring of the fish which ye have now caught.

11 Simon Peter went up, & drew the net to land full of great fishes, an hundred and fifty and three; and for all

The apostles assemble : Chap. xxi. Christ instructs them.

there were so many, yet was not the net broken.

12 Jesus saith unto them, Come and dine. And none of his disciples durst ask him, Who art thou? knowing that it was the Lord.

13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

14 This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

15 ¶ So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, Lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto them, Feed my lambs.

16 He saith to him again the second time, Simon, son of Jonas, loveth thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

17 He saith unto him the third time, Simon, son of Jonas, loveth thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkest whither thou wouldest;

but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

19 This spake he, signifying by what death he should glorify God. And, when he had spoken this, he saith unto him, Follow me.

20 ¶ Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21 Peter seeing him, saith to Jesus, Lord, and what shall this man do?

22 Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me.

23 Then went this saying abroad among the brethren, that that disciple should not die; yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?

24 ¶ This is the disciple which testifieth of these things, and wrote these things; and we know that his testimony is true.

25 And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

PREFATORY REMARKS

TO THE ACTS OR TRANSACTIONS OF THE APOSTLES.

THE Acts of the Apostles was written by St. Luke, as appears from the first verse, where, in addressing his friend *Theophilus*, he mentions his former treatise, the *Gospel of St. Luke*, in which he had given an account of all that Jesus began both to do and teach, until the day in which, from the mount of Olives, he ascended into heaven.

This, the last of the historical books, may be considered as a useful appendix to the Gospels, and a proper introduction to the Epistles. There is perhaps no history more interesting and extraordinary. It gives an account of the principal events relating to the church from the ascension of our Lord to thirty or thirty-one years after, about which time it probably was written.

The two principal objects, for which St. Luke seems to have written this book, were—*first*, to give an authentic account of the *effusion of the Holy Ghost*, which Christ had frequently promised to his disciples, and which took place on the day of Pentecost, and of the first miracles by which the truth of the Christian religion was established; and *secondly*, to establish the claim of the Gentiles to the privileges and blessings of the church of Christ, a claim particularly contested by the Jews about this time; for they had no idea, that a religion, revealed to them, could ever be designed for the Gentiles or heathen nations; but we find by the accounts here given, that the same Lord over all, is rich unto all that call upon him, whether they be Jews or Gentiles.

In treating these subjects St. Luke gives an account of the wonderful perseverance, fidelity, sufferings, and success of the Apostles in the service of their Master; and the labours and journeys they performed in order to carry the glad tidings of the Gospel into every country. Here we see examples of piety and zeal, which it becomes all, who profess the name of Jesus, to study and imitate.

¶ THE ACTS OF THE APOSTLES.

1. A repetition of part of Christ's history after his passion. ¶ Of his ascension.

of all that Jesus began both to do and teach.

2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:

3 To whom also he shewed

THE former treatise *a* have I made, O Theophilus, *a Former treatise*, St. Luke's Gospel, which was also addressed to his friend Theophilus.

himself alive after his passion *b* by many infallible proofs, *c* being seen of them forty days, & speaking of the things pertaining to the kingdom of God :

4 And, being assembled together with *them*, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, *d* which, *said he*, ye have heard of me.

5 For John truly baptized with water ; but ye shall be baptized with the Holy Ghost not many days hence.

6 When they, therefore, were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel ?

7 And he said unto them, It is not for you to know the times or the seasons ; *f* which

b Passion here means death.

c The infallible proofs, which our Saviour, after his death and resurrection, gave his apostles of his real person and presence, were walking, conversing, and eating with them, and requesting them to handle him.

d The promise of the Father, the gift of the Holy Spirit.

e Restore again the kingdom to Israel, the kingdom of Israel, or the government of the Jews being at this time in the hands of the Romans. This expression shows, that even the disciples of Jesus were yet ignorant of the nature of that kingdom, which he came to establish ; for they were expecting he would vanquish the Romans, and reestablish their own government.

f Times and seasons of restoring to the Jews their kingdom.

the Father hath put in his own power.

8 But ye shall receive power, after that the Holy Ghost is come upon you ; and ye shall be witnesses unto me, *g* both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

9 And when he had spoken these things, while they beheld, he was taken up ; and a cloud received him out of their sight.

10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel ;

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven ? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

12 ¶ Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath-day's journey. *h*

13 And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, & Andrew, Philip, & Thomas, Bartholomew, and Matthew, James the son of Alpheus, and Simon Zelotes, and Judas the brother of James.

14 These all continued with

g Witnesses unto me, that I am indeed the Saviour.

h Sabbath-day's journey, nearly three quarters of a mile.

The apostles join in prayer. Acts.

Matthias chosen, &c.

one accord *i* in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

15 ¶ And in those days Peter stood up in the midst of the disciples, and said, (the number of the names *j* together were about an hundred and twenty,) *l*

16 Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake *k* before concerning Judas, which was guide to them that took Jesus.

17 For he was numbered with us, and had obtained part of this ministry.

18 Now, this man purchased a field with the reward of iniquity; *l* and, falling headlong, *m* he burst asunder in the midst, & all his bowels gushed out.

19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Acel-dama, that is to say, The field of blood.

i With one accord, unanimously, in perfect agreement.

j Number of the names, the number of them.

k For these prophecies of David see Psalm xli. 9, and cix. 8.

l Purchased a field, &c. i. e. a field was purchased with the money, for which Judas betrayed his Master.

m Falling headlong, &c. breaking from the place on which he hanged himself (Matt. xxvi. 5,) he burst asunder, &c.

20 For it is written in the book of Psalms, *n* Let his habitation be desolate, and let no man dwell therein; and, His bishoprick let another take.

21 Wherefore, of these men which have companied with us all the time that the Lord Jesus went in and out among us,

22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

23 And they appointed two, Joseph called Barsabas, who was surnamed Justus, & Matthias.

24 And they prayed, and said, Thou, Lord, which knowest the hearts of all *men*, shew whether of these two thou hast chosen,

25 That he may take part of this ministry & apostleship, from which Judas by transgression fell, that he might go to his own place.

26 And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

CHAP. II.
The apostles, filled with the Holy Ghost, speak divers languages.

AND, when the day of Pentecost was fully come, they

n In Psalms lxix. 25, & cix. 8.

a Pentecost was an annual feast of the Jews, in commemoration of giving the law on mount Sinai.

were all with one accord in one place.

2 And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting.

3 And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them;

4 And they were all filled with the Holy Ghost, & began to speak with other tongues, as the Spirit gave them utterance.

5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

7 And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak Galileans?

8 And how hear we every man in our own tongue wherein we were born?

9 Parthians, and Medes, & Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia,

10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, & strangers of Rome, Jews and proselytes,

11 Cretes and Arabians, we do hear them speak in our

tongues the wonderful works of God.

12 And they were all amazed, and were in doubt, saying one to another, What meaneth this?

13 Others mocking, said, These men are full of new wine.^b

14 ¶ But Peter standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

15 For these are not drunken, as ye suppose, seeing it is but the third hour of the day.^c

16 But this is that which was spoken by the prophet Joel;^d

17 And it shall come to pass in the last days,^e saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

b Full of new wine, or drunken.

c Third hour, about nine in the forenoon—toō early for excessive drinking. It may be observed, that the Jews divided the day from sunrise to sunset into twelve equal parts; so that at different seasons of the year, the hours were of different lengths; and would not exactly agree with our division of time.

d Joel ii. 28—32.

e Last days of the Jewish government, and of God's peculiar favour to that people, as a nation; last days likewise denoted the times of the Messiah.

18 And on my servants, and on my hand-maidens, I will pour out in those days of my Spirit; & they shall prophesy:

19 And I will shew wonders in heaven above, f and signs in the earth beneath; blood, and fire, and vapour of smoke:

20 The sun shall be turned into darkness, and the moon into blood, before that great & notable day of the Lord come:

21 And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.

22 Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you, by miracles, and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know:

f *Wonders in heaven, &c.* These doubtless mean the wonderful prodigies which, according to most credible historians, actually appeared before the destruction of Jerusalem, such as a flaming sword suspended in the air over the city; a fiery comet pointing down upon it for a whole year; a light shining upon the temple and the altar, as if it had been noon-day; the opening of the great gate of the temple without hands; a voice heard from the most holy place, when no one was in it, "Let us depart hence;" the admonition of one Jesus, son of Ananus, who for seven years went up and down the city crying, wo! wo! wo! the vision of contending armies in the air, terrible lightnings, thunders, and earthquakes, &c. which all considered as portending some dreadful calamity; these were indeed "wonders in heaven, and signs in the earth beneath."

23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain;

24 Whom God hath raised up, having loosed the pains of death; because it was not possible that he should be holden of it.

25 For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved:

26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:

27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine holy One to see corruption. g

28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

29 Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

g *Neither wilt thou suffer the body of thine holy One to continue in the grave, till it is corrupted.*

31 He, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

32 This Jesus hath God raised up, whereof we are all witnesses.

33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

34 For David is not ascended into the heavens; but he saith himself, The Lord said unto my Lord, Sit thou on my right hand,

35 Until I make thy foes thy footstool.

36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord & Christ.

37 ¶ Now, when they heard this, they were pricked in their heart, and said unto Peter, & to the rest of the apostles, Men and brethren, what shall we do?

38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

39 For the promise is unto you, and to your children, and

b For David is not himself in the body ascended into heaven.

i Were pricked in their heart, were deeply affected with relenting and concern.

to all that are afar off, even as many as the Lord our God shall call.

40 And with many other words did he testify & exhort, saying, *j Save yourselves from this untoward generation.*

41 ¶ Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls.

42 And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

43 And fear came upon every soul; and many wonders and signs were done by the apostles.

44 And all that believed were together, and had all things common;

45 And sold their possessions and goods, and parted them to all men, as every man had need.

46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart; *k*

47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

j Saying, save yourselves by embracing the religion of Jesus, from the ruin which will speedily come upon this depraved nation.

k Singleness of heart, sincerity of heart, or without covetousness.

.I lame man cured.

Acts. Peter addresses the people,

CHAP. III.

1 Peter and John restore a lame man. 19 The people are exhorted to repentance.

NOW Peter and John went up together into the temple at the hour of prayer, being the ninth hour.

2 And a certain man, lame from his mother's womb, was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple;

3 Who, seeing Peter and John about to go into the temple, asked an alms.

4 And Peter, fastening his eyes upon him with John, said, Look on us.

5 And he gave heed unto them, expecting to receive something of them.

6 Then Peter said, Silver and gold have I none; but such as I have give I thee; In the name of Jesus Christ of Nazareth rise up and walk.

7 And he took him by the right hand, and lifted him up; and immediately his feet and ankle-bones received strength.

8 And he, leaping up, stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

9 And all the people saw him walking & praising God:

10 And they knew that it was he which sat for alms at the Beautiful gate of the temple; and they were filled with

wonder and amazement at that which had happened unto him.

11 And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

12 ¶ And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

13 The God of Abraham, & of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, ^a when he was determined to let him go.

14 But ye denied the holy One and the Just, and desired a murderer to be granted unto you;

15 And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.

16 And his name, through faith in his name, hath made this man strong, whom ye see and know; yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

17 And now, brethren, I wot ^b that through ignorance ye did it, as did also your rulers.

^a Pilate, the Roman governor of Judea.

^b I wot, I know.

Exhortation to repentance. Chap. iv. Peter & John imprisoned.

18 But those things which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

19 ¶ Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord ;^c

20 And he shall send Jesus Christ, which before was preached unto you :

21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

22 For Moses truly said unto the fathers,^d A Prophet shall the Lord your God raise up unto you of your brethren, like unto me ; him shall ye hear in all things whatsoever he shall say unto you.

23 And it shall come to pass, that every soul which will not hear that Prophet, shall be destroyed from among the people.

24 Yea, & all the prophets, from Samuel, and those that follow after, as many as have spoken, have likewise foretold in these days.

Ye are the children of the prophets, and of the cove-

^c That times of refreshing and spiritual consolation may come from enjoying the presence of the Lord.

^d Moses truly said unto the fathers, &c. Deut. xviii, 15, 18, 19.

nant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

26 Unto you first, God, having raised up his son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

CHAP. IV.

1 *The rulers imprison Peter & John. 8 Peter's boldness : 18 they are threatened.*

AND as they spake unto the people, the priests and the captain of the temple, and the Saducees, came upon them,

2 Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.

3 And they laid hands on them, and put them in hold^a unto the next day ; for it was now even-tide.^b

4 Howbeit, many of them which heard the word believed ; and the number of the men was about five thousand.

5 ¶ And it came to pass on the morrow, that their rulers, and elders, and scribes,

6 And Annas the high priest, and Caiaphas, and John, and Alexander, & as many as were of the kindred of the high priest, were gathered together at Jerusalem.

7 And when they had set them in the midst, they asked ;

^a In bold, in custody or prison.

^b Even-tide, evening.

By what power, or by what name, have ye done this?

8 Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

9 If we this day be examined of the good deed done to the impotent ^c man, by what means he is made whole;

10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

11 This is the stone which was set at nought of you builders, which is become the head of the corner.^d

12 Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved.

13 ¶ Now, when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled: and they took knowledge of them, ^e that they had been with Jesus.

^c Impotent, weak, or lame.

^d This Jesus is, in the church, the foundation stone, which you builders, or guides and teachers, have set at nought, but it has nevertheless become the head, the principal stone in the edifice.

^e They took knowledge, &c. they recollect to have seen them with Jesus.

14 And beholding the man, which was healed, standing with them, they could say nothing against it.

15 But when they had commanded them to go aside out of the council, they conferred among themselves,

16 Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them ^{is} manifest to all them that dwell in Jerusalem; and we cannot deny it.

17 But that it spread no farther among the people, let us straitly threaten them, that they speak henceforth to no man in this name.

18 And they called them, and commanded them not to speak at all, nor teach, in the name of Jesus.

19 But Peter and John answered, and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

20 For we cannot but speak the things, which we have seen and heard.

21 So, when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people; for all men glorified God for that which was done.

22 For the man was above forty years old, on whom this miracle of healing was shewed.

23 ¶ And being let go, they went to their own company,

and reported all that the chief priests and elders had said unto them.

24 And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven and earth, and the sea, and all that in them is :

25 Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?

26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

28 For to do whatsoever thy hand & thy counsel determined before to be done.

29 And now, Lord, behold their threatenings ; and grant unto thy servants, that with all boldness they may speak thy word,

30 By stretching forth thine hand to heal ; and that signs and wonders may be done by the name of thy holy child Jesus.

31 ¶ And when they had prayed, the place was shaken where they were assembled together ; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

32 And the multitude of them that believed were of one heart and of one soul ; neither said any of them, that ought of the things which he possessed was his own ; but they had all things common.

33 And with great power gave the apostles witness of the resurrection of the Lord Jesus ; and great grace ^f was upon them all.

34 Neither was there any among them that lacked ; for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

35 And laid them down at the apostles' feet ; and distribution was made unto every man according as he had need.

36 And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus, ^g

37 Having land, sold it, and brought the money, and laid it at the apostles' feet.

^f Grace, the favour and blessing of God.

^g Cyprus, a large island in the north east part of the Mediterranean sea, about 175 miles in length and 60 in breadth. Among its principal cities were Salamis and Paphos. St. Paul, with Barnabas and Mark, visited this island ; and it was here he withstood Elymas, the sorcerer, and confirmed the faith of Sergius Paulus, the deputy or governor.

CHAP. V.

1 Ananias and Sapphira fall down dead. **19 The apostles delivered by an angel.**

BUT a certain man named Ananias, with Sapphira his wife, sold a possession,

2 And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet.

3 But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?

4 Whiles a it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

5 And Ananias hearing these words fell down, and gave up the ghost; *b* and great fear came on all them that heard these things.

6 And the young men arose, wound him up, and carried him out, and buried him.

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

9 Then Peter said unto her, How is it that ye have agreed

a Whiles, whilst.

b Gave up the ghost, died.

together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out.

10 Then fell she down straightway at his feet, and yielded up the ghost; and the young men came in, and found her dead, and carrying her forth, buried her by her husband.

11 And great fear came upon all the church, *c* and upon as many as heard these things.

12 ¶ And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch.

13 And of the rest *d* **durst no man join himself to them; but the people magnified them.**

14 And believers were the more added to the Lord, multitudes both of men & women;)

15 Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by, might overshadow some of them.

16 There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them that were vexed with unclean spirits; and they were healed every one.

c Church, the whole body of Christians.

d Of the rest, those not converted.

The apostles imprisoned, Chap. v. their lives in danger.

17 ¶ Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation,

18 And laid their hands on the apostles, and put them in the common prison.

19 But the angel of the Lord by night opened the prison-doors, and brought them forth, and said,

20 Go, stand and speak in the temple to the people all the words of this life.^e

21 And when they heard that, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.

22 But when the officers came, & found them not in the prison, they returned, and told,

23 Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors ; but, when we had opened, we found no man within.

24 Now when the high priest, and the captain of the temple, and the chief priests, heard these things, they doubted of them whereunto this would grow.^f

^e *The words of this life*, the Gospel of everlasting life.

^f They doubted, whether what they heard of them, could be true ; and if so, what would be the consequence.

25 Then came one and told them, saying, Behold, the men whom ye put in prison, are standing in the temple, and teaching the people.

26 Then went the captain with the officers, and brought them without violence ; (for they feared the people, lest they should have been stoned ;)

27 And when they had brought them, they set them before the council ; and the high priest asked them,

28 Saying, Did not we straitly command you that ye should not teach in this name ^g and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.ⁱ

29 ¶ Then Peter and the other apostles answered, and said, We ought to obey God rather than men.

30 The God of our fathers raised up Jesus, whom ye slew, and hanged on a tree :

31 Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

32 And we are his witnesses of these things ; and so is also the Holy Ghost, whom God hath given to them that obey him.

33 ¶ When they heard that,

^g *Straightly*, strictly.

^h *This name*, the name of Jesus.

ⁱ *To bring this man's blood upon us*, to make it appear, that we are guilty of the death of Jesus.

they were out to the heart, and took counsel to slay them.

34 Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law,^j had in reputation among all the people, and commanded to put the apostles forth a little space;^k

35 And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching^l these men.

36 For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves; who was slain; and all, as many as obeyed him, were scattered, and brought to nought.

37 After this man arose up Judas of Galilee, in the days of the taxing, and drew away much people after him; he also perished; and all, even as many as obeyed him, were dispersed.

38 And now I say unto you, Refrain from these men, and let them alone; for if this council or this work be of men,^m it will come to nought:

39 But if it be of God, ye cannot overthrow it; lest haplyⁿ ye be found even to fight against God.

^j Doctor of the law, one learned in the Jewish scriptures.

^k A little space, for a little time.

^l As touching, concerning.

^m For if this counsel, which they take, or this work, which they perform be of men, &c.

ⁿ Haply, perhaps.

40 And to him they agreed; and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go.

41 ¶ And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.

42 And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

CHAP. VI.

1 *The apostles' care for the poor, and preaching of the word.*

5 *Deacons chosen.*

AND in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians^a against the Hebrews,^b because their widows were neglected in the daily ministration.^c

2 Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables.^d

3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom

^a Grecian converts.

^b Hebrew or Jewish converts.

^c Ministriations, distribution of charity.

^d Serve tables, spend our time concerning what each one should receive as his portion at table.

Stephen falsely accused. Chap. vii. *He answers for himself.*

we may appoint over this business.

4 But we will give ourselves continually to prayer, and to the ministry of the word.

5 ¶ And the saying pleased the whole multitude ; and they chose Stephen, a man full of faith and of the Holy Ghost, & Philip, and Prochorus, and Niccanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch :

6 Whom they set before the apostles ; and when they had prayed, they laid their hands on them.

7 And the word of God increased ; and the number of the disciples multiplied in Jerusalem greatly ; and a great company of the priests were obedient to the faith.

8 And Stephen full of faith and power, did great wonders & miracles among the people.

9 ¶ Then there arose certain of the synagogue, which is called *the synagogue* of the Libertines, ^f and Cyrenians, and Alexandrians, and of them of Cilicia, and of Asia, disputing with Stephen.

10 And they were not able to resist the wisdom and the spirit by which he spake.

11 Then they suborned ^g *Proselyte*, one converted to a new religion.

f Libertines, the descendants of such Jews as had been prisoners or slaves at Rome, and afterwards released.

g Suborn, to procure by false means.

men, which said, We have heard him speak blasphemous words against Moses, and against God.

12 And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council,

13 And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law :

14 For we have heard him say, That this Jesus of Nazareth shall destroy this place, and shall change the customs, which Moses delivered us.

15 And all that sat in the council, looking stedfastly on him saw his face as it had been the face of an angel.

CHAP. VII.

1 *Stephen answereth to his accusation : 54 they stone him to death.*

THEN said the high priest, Are these things so ?

2 And he said, Men, brethren, & fathers, hearken ; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran,

3 And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.

4 Then came he out of the land of the Chaldeans, and *a He said*, Stephen said.

dwell in Charran ; and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.

6 And he gave him none inheritance in it, no, not so much as to set his foot on ; yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child.

7 And God spake on this wise, That his seed should sojourn in a strange land ; and that they should bring them into bondage, and entreat them evil four hundred years.

8 And the nation to whom they shall be in bondage will I judge, said God ; and after that shall they come forth, and serve me in this place.

9 And he gave him the covenant of circumcision ; and so Abraham begat Isaac, and circumcised him the eighth day ; & Isaac begat Jacob ; & Jacob begat the twelve patriarchs.

10 And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt ; and he made him governor over Egypt, and all his house.

11 Now there came a dearth ^b over all the land of Egypt and Chanaan, and great affliction ; and our fathers found no sustenance.

^b Dearth, scarcity.

12 But when Jacob heard, that there was corn in Egypt, he sent out our fathers first.

13 And at the second time Joseph was made known to his brethren ; & Joseph's kindred was made known unto Pharaoh.

14 Then sent Joseph, and called his father Jacob to him, and all his kindred, threescore and fifteen souls.

15 So Jacob went down into Egypt and died, he, and our fathers,

16 And were carried over into Sychem, and laid in the sepulchre, that Abraham bought for a sum of money of the sons of Emmor, the father of Sychem.

17 But when the time of the promise drew nigh, which God had sworn to Abraham, ^c the people grew and multiplied in Egypt,

18 Till another king arose, which knew not Joseph :

19 The same dealt subtilely with our kindred, and evil-entreated our fathers, so that they cast out their young children, to the end they might not live.

20 In which time Moses was born, and was exceeding fair, & nourished up in his father's house three months :

21 And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.

22 And Moses was learned in all the wisdom of the Egyp-

^c Promise, &c. see Gen. xxii. 16, 17.

tians, and was mighty in words and in deeds.

23 And when he was full forty years old, it came into his heart to visit his brethren the children of Israel.

24 And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian :

25 For he supposed his brethren would have understood, how that God by his hand would deliver them ; but they understood not.

26 And the next day he shewed himself unto them as they strove, and would have set them at one again,^d saying, Sirs, ye are brethren ; why do ye wrong one to another ?

27 But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us ?

28 Wilt thou kill me, as thou killedst the Egyptian yesterday ?

29 Then fled Moses at this saying, and was a stranger in the land of Midian, where he begat two sons.

30 And when forty years were expired, there appeared to him, in the wilderness of mount Sina, an angel of the Lord in a flame of fire in a bush.

31 When Moses saw it, he wondered at the sight ; and, as he drew near to behold it, the

^d Set them at one again, would have pacified and made them friends.

voice of the Lord came unto him,

32 Saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, & the God of Jacob. Then Moses trembled, and durst not behold.

33 Then said the Lord to him, Put off thy shoes from thy feet ; for the place where thou standest is holy ground.

34 I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now, come, I will send thee into Egypt.

35 This Moses whom they refused, saying, Who made thee a ruler and a judge ? the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush.

36 He brought them out, after that he shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years.

37 ¶ This is that Moses, which said unto the children of Israel, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me ; him shall ye hear.

38 This is he that was in the church in the wilderness with the angel, which spake to him in the mount Sina, and with our fathers ; who received the lively oracles to give unto us :

39 To whom our fathers

would not obey, but thrust him from them, and in their hearts turned back again into Egypt,

40 Saying unto Aaron, Make us gods to go before us ; for as for this Moses, which brought us out of the land of Egypt, we wote not what is become of him.

41 And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.

42 Then God turned, and gave them up to worship the host of heaven ; as it is written in the book of the prophets, f O ye house of Israel, have ye offered to me slain beasts and sacrifices by the space of forty years in the wilderness ?

43 Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them ; and I will carry you away beyond Babylon.

44 Our fathers had the tabernacle of witness^g in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion, that he had seen :

45 Which also our fathers that came after brought in with

Jesus^h into the possession of the Gentiles, whom God drove out before the face of our fathers, unto the days of David ;

46 Who found favour before God, and desired to find a tabernacle for the God of Jacob.

47 But Solomon built him an house.

48 Howbeit, the Most High dwelleth not in temples made with hands ; as saith the prophet,

49 Heaven is my throne, and earth is my footstool, what house will ye build me ? saith the Lord ; or, what is the place of my rest ?

50 Hath not my hand made all these things ?

51 ¶ Ye stiff-necked, and uncircumcised in heart and ears, ye do always resist the Holy Ghost ; as your fathers did, so do ye.

52 Which of the prophets have not your fathers persecuted ? and they have slain them, which shewed before of the coming of the just One ; of whom ye have been now the betrayers and murderers :

53 Who have received the law by the disposition of angels, i and have not kept it.

54 ¶ When they heard

e Wot not, know not.

f Book of the prophets, see Amos v. 25—27.

g Tabernacle of witness or testimony, so called because in it were deposited the laws of God, and because it testified God's peculiar presence with the Hebrews.

b Jesus in this place means Joshua, who led the children of Israel into the possession of the Land of Canaan. Jesus and Joshua, in the original, are the same.

i Disposition of angels. Amidst ranks of attendant and worshipping angels.

these things, they were cut to the heart, and they gnashed on him with *their* teeth.

55. But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

56. And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

57. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

58. And cast him out of the city, and stoned *him*; and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

59. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.

60. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

CHAP. VIII.

1. *The church planted in Samaria by Philip:* 26 he baptizeth the Ethiopian eunuch.

AND Saul ^a was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Ju-

^a Saul, the same who is hereafter called Paul.

dea and Samaria, except the apostles.

2. And devout men carried Stephen to his burial, & made great lamentation over him.

3. As for Saul, he made havock of the church, entering into every house, and haling ^b men and women, committed them to prison.

4. Therefore they that were scattered abroad went everywhere preaching the word.

5. Then Philip went down to the city of Samaria,^c and preached Christ unto them.

6. And the people with one accord gave heed unto those things, which Philip spake, hearing and seeing the miracles which he did.

7. For unclean spirits, crying with loud voice, came out of many, that were possessed with them; and many taken with palsies, and that were lame, were healed.

8. And there was great joy in that city.

^b Haling, seizing and dragging.

^c Samaria, capital city of the country of the same name, which was the residence of the Ephraimites, or of the ten tribes. After the king of Assyria had conquered and removed the Israelites into captivity, he repopled the country from Babylon & other places; & sent a Jewish priest to teach them. Their religion therefore became a compound of Judaism and idolatry, and the people at length pretended to deduce their origin from the patriarchs. Hence the saying of the Samaritan woman, John iv. 20, on which see note ^d.

9 But there was a certain man, called Simon, which beforetime in the same city used sorcery,^d and bewitched the people of Samaria, giving out, that himself was some great one :

10 To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

11 And to him they had regard, because that of long time he had bewitched them with sorceries.

12 But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

13 Then Simon himself believed also; and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

14 ¶ Now when the apostles, which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John:

15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost.

16 (For as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus.)

17 Then laid they their hands on them, and they received the Holy Ghost.

^d *Sorcery*, magic or enchantment.

18 And when Simon saw, that through laying on of the apostles' hands, the Holy Ghost was given, he offered them money,

19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

20 But Peter said unto him, Thy money perish with thee; because thou hast thought that the gift of God may be purchased with money.

21 Thou hast neither part nor lot in this matter; for thy heart is not right in the sight of God.

22 Repent, therefore, of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

23 For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.

24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things, which ye have spoken, come upon me.

25 And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the Gospel in many villages of the Samaritans.

26 ¶ And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south, unto the way, that goeth down from Jerusalem unto Gaza, which is desert.

27 And he arose and went; and, behold, a man of Ethio-

pia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship,

28 Was returning, and, sitting in his chariot, read Esaias the prophet.

29 Then the spirit said unto Philip, Go near, and join thyself to this chariot.

30 And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?

31 And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.

32 The place of the scripture which he read was this; He was led as a sheep to the slaughter; ^e and, like a lamb dumb before his shearer, ^f opened he not his mouth:

33 In his humiliation his judgment was taken away; and who shall declare his generation? for his life is taken from the earth.

34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

35 Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

^e He was led, &c. See Isaiah, liii.
^f 8.

36 And as they went on their way, they came unto a certain water; and the eunuch said, See, here is water; what doth hinder me to be baptized?

37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered, and said, I believe that Jesus Christ is the Son of God.

38 And he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch; and he baptized him.

39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more; and he went on his way rejoicing.

40 But Philip was found at Azotus; and, passing through, he preached in all the cities, till he came to Cesarea.

CHAP. IX.

1 *Saul, going toward Damascus, is called to the apostleship; 18 is baptized by Ananias, 26 and boldly preacheth Christ.*

AND Saul, yet breathing out threatenings and slaughter against the disciples of the

f Cesarea (of Palestine) one of the principal cities of Samaria, situated on the coast of the Mediterranean sea; about 52 miles and a little to the west of north from Jerusalem. Here Herod Agrippa was smitten with a fatal disease; here Cornelius and Philip resided, and here Paul was confined two years before he was sent to Rome.

Lord, went unto the high priest,
2 And desired of him letters *a* **to Damascus** *b* **to the synagogues**, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

3 And as he journeyed, he came near Damascus; and suddenly there shined round about him a light from heaven:

4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest; *It is hard for thee to kick against the pricks.* *c*

6 And he, trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

7 And the men which jour-

a Letters of license or permission.

b Damascus. A very ancient and noted city, the metropolis of Syria. It was situated in a pleasant plain between mount Lebanon on the west, and mount Hermon on the south, about 160 miles north east of Jerusalem. It is remarkable for its numerous revolutions, and for being the place, whither St. Paul was going, when miraculously converted.

c It is hard for thee to kick against the sharp points or goads, or in other words, to fight against me and my religion, when without injuring my cause you endanger your own soul.

neyed with him stood speechless, hearing a voice, but seeing no man.

8 And Saul arose from the earth; and when his eyes were opened he saw no man; but they led him by the hand, and brought him into Damascus.

9 And he was three days without sight, and neither did eat nor drink.

10 ¶ And there was a certain disciple at Damascus named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord.

11 And the Lord said unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul of Tarsus; for, behold, he prayeth,

12 And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight.

13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:

14 And here he hath authority from the chief priests, to bind all that call on thy name.

15 But the Lord said unto him, Go thy way; for he is a chosen vessel *d* unto me, to bear my name before the Gentiles, *e*

d Vessel, servant or minister.

e Gentiles, heathen nations.

and kings, and the children of Israel :

16 For I will shew him how great things he must suffer for my name's sake.

17 And Ananias went his way, and entered into the house ; and, putting his hands on him, said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way, as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

18 And immediately there fell from his eyes as it had been scales ; and he received sight forthwith, and arose, and was baptized.

19 And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

20 And straightway he preached Christ in the synagogues, that he is the Son of God.

21 But all that heard him were amazed, and said, Is not this he that destroyed them, which called on this name ^f in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests ?

22 But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.^g

^f This name, the name of Jesus.

^g That Jesus is the very Christ, the Messiah.

23 ¶ And after that many days were fulfilled, the Jews took counsel to kill him :

24 But their laying await was known of Saul ; and they watched the gates day and night to kill him.

25 Then the disciples took him by night, and let him down by the wall in a basket.

26 ¶ And when Saul was come to Jerusalem ^h he assay-ed to join himself to the disci-ples ; but they were all afraid of him, and believed not that he was a disciple.

27 But Barnabas took him, and brought him to the apostles, and declared unto them, how he had seen the Lord in the way, & that he had spoken to him, and how he had preach-ed boldly at Damascus in the name of Jesus.

28 And he was with them coming in and going out at Je-rusalem.

29 And he spake boldly in the name of the Lord Jesus, and disputed against the Gre-cians ; but they went about to slay him.

30 Which when the breth-ren knew, they brought him down to Cesarea, and sent him forth to Tarsus.ⁱ

^h From Paul's conversion till the time he here visits Jerusalem, it was more than three years. See Gal. i. 17, 18.

ⁱ Tarsus, one of the principal cities in Cilicia. It was rich and populous, and noted for its schools of literature and philosophy. Here Paul was born of Jewish parents, but was at the same time a Roman citizen from

31 Then had the churches rest throughout all Judea, and Galilee, and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

32 ¶ And it came to pass, as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda.

33 And there he found a certain man named Eneas, which had kept his bed eight years, and was sick of the palsy.

34 And Peter said unto him, Eneas, Jesus Christ maketh thee whole; arise, and make thy bed. And he arose immediately.

35 And all that dwelt in Lydda and Saron saw him, and turned to the Lord.

36 ¶ Now there was at Joppa a certain disciple named Tabitha, which, by interpretation, is called Doreas; this woman was full of good works and alms-deeds which she did.

37 And it came to pass in those days, that she was sick, and died; whom, when they had washed, they laid her in an upper chamber.

38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him

privileges, which this city enjoyed. Here probably Paul was instructed in Grecian literature, and hence he went to Jerusalem to complete his studies under Gamaliel.

two men, desiring him that he would not delay to come to them.

39 Then Peter arose and went with them. When he was come, they brought him into the upper chamber; and all the widows stood by him weeping, & shewing the coats and garments which Doreas made, while she was with them.

40 But Peter put them all forth, and kneeled down, and prayed; and, turning him to the body, said, Tabitha, arise. And she opened her eyes; and, when she saw Peter, she sat up.

41 And he gave her his hand, and lifted her up; and, when he had called the saints and widows, he presented her alive.

42 And it was known throughout all Joppa; and many believed in the Lord.

43 And it came to pass, that he tarried many days at Joppa with one Simon a tanner.

CHAP. X.

1 Cornelius sendeth for Peter.

34 Peter preacheth. 44 The Holy Ghost falleth on the hearers; 48 They are baptiz-ed.

THERE was a certain man in Cesarea called Cornelius, a centurion *a* of the band called the Italian band,

2 A devout man, and one that *a* Centurion, a Roman officer commanding one hundred men.

feared God with all his house, which gave much alms to the people, and prayed to God alway :

3 He saw in a vision evidently, about the ninth hour^b of the day, an angel of God coming in to him, and saying unto him, Cornelius.

4 And, when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.

5 And now send men to Joppa, and call for one Simon, whose surname is Peter;

6 He lodgeth with one Simon a tanner, whose house is by the sea-side; he shall tell thee what thou oughtest to do.

7 And, when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually:

8 And, when he had declared all these things unto them; he sent them to Joppa.

9 ¶ On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the house-top to pray about the sixth hour.^c

10 And he became very

^b Ninth hour, about three in the afternoon.

^c Sixth hour, about twelve at noon. The devout Jews had three stated hours of prayer; thus David says, evening, morning, and at noon will I pray. Psalm lv. 17.

hungry, and would have eaten; but, while they made ready, he fell into a trance,

11 And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth;

12 Wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. .

13 And there came a voice to him, Rise, Peter; kill, & eat.

14 But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.

15 And the voice spake unto him again the second time, What God hath cleansed, that call not thou common.

16 This was done thrice; and the vessel was received up again into heaven.

17 ¶ Now, while Peter doubted in himself what this vision, which he had seen should mean, behold, the men which were sent from Cornelius had made inquiry for Simon's house, and stood before the gate,

18 And called, and asked whether Simon, which was surnamed Peter were lodged there.

19 ¶ While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.

20 Arise, therefore, and get thee down, and go with them,

Peter preacheth

Acts.

to Cornelius, &c.

doubting nothing ; for I have sent them.

21 Then Peter went down to the men, which were sent unto him from Cornelius, and said, Behold, I am he whom ye seek ; what is the cause wherefore ye are come ?

22 And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee.

23 Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

24 And the morrow after, they entered into Cesarea. And Cornelius waited for them, and had called together his kinsmen and near friends.

25 ¶ And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him.

26 But Peter took him up, saying, Stand up ; I myself also am a man.

27 And, as he talked with him, he went in, and found many that were come together.

28 And he said unto them, Ye know how that it is an unlawful thing for a man, that is a Jew, to keep company, or come unto one of another nation ; but God hath shewed me, that I should not call any man common or unclean.

29 Therefore came I unto you without gainsaying, as soon as I was sent for ; I ask, therefore, for what intent ye have sent for me ?

30 And Cornelius said, Four days ago I was fasting until this hour ; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing,

31 And said, Cornelius, thy prayer is heard, & thine alms are had in remembrance in the sight of God.

32 Send, therefore, to Joppa, and call hither Simon, whose surname is Peter : he is lodged in the house of one Simon a tanner, by the sea-side ; who, when he cometh, shall speak unto thee.

33 Immediately, therefore, I sent to thee ; and thou hast well done, that thou art come. Now, therefore, are we all here present before God, to hear all things, that are commanded thee of God.

34 ¶ Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons :

35 But in every nation he that feareth him, and worketh righteousness, is accepted with him.

36 The word which God sent unto the children of Israel, preaching peace * by Jesus Christ ; (he is Lord of all ;)

37 That word, I say, ye know, which was published throughout all Judea, and be-

Holy Ghost falleth on them, Chap. xi. & they are baptized.

gan from Galilee, after the baptism, which John preached.

38 How God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good; and healing all that were oppressed of the devil; for God was with him.

39 And we are witnesses of all things, which he did, both in the land of the Jews, and in Jerusalem; whom they slew, and hanged on a tree;

40 Him God raised up the third day, and shewed him openly;

41 Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead.

42 And he commanded us to preach unto the people, and to testify, that it is he, which was ordained of God to be the Judge of quick and dead. *d*

43 To him give all the prophets witness, that, through his name, whosoever believeth in him, shall receive remission of sins.

44 ¶ While Peter yet spake these words, the Holy Ghost fell on all them, which heard the word.

45 And they of the circumcision which believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

d Quick, &c. The living and the dead.

46 For they heard them speak with tongues, & magnify God. Then answered Peter,

47 Can any man forbid water, that these should not be baptized which have received the Holy Ghost as well as we?

48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

CHAP. XI.

1 Peter is accused for going to the Gentiles. **19** The gospel is preached, &c.

AND the apostles and brethren that were in Judea, heard that the Gentiles had also received the word of God.

2 And when Peter was come up to Jerusalem, they that were of the circumcision, contended with him,

3 Saying, thou wentest in to men uncircumcised, and didst eat with them. *a*

4 But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying,

5 I was in the city of Joppa praying; and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me :

a They of the circumcision were the Jews: the uncircumcised were the Gentiles. The Jews censured Peter for visiting Cornelius, who was a Gentile; for they thought it impious to hold religious intercourse with those of any other nation.

Peter, being accused,

Acts.

defendeth his conduct.

6 Upon the which, when I had fastened mine eyes, I considered, and saw four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

7 And I heard a voice saying unto me, Arise, Peter; slay, and eat.

8 But I said, Not so, Lord; for nothing common or unclean hath at any time entered into my mouth.

9 But the voice answered me again from heaven, What God hath cleansed, that call not thou common.

10 And this was done three times; and all were drawn up again into heaven.

11 And, behold, immediately there were three men already come unto the house where I was, sent from Cesarea unto me.

12 And the Spirit bade me go with them, nothing doubting. Moreover, these six brethren accompanied me, and we entered into the man's house:

13 And he shewed us, how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter:

14 Who shall tell thee words, whereby thou and all thy house shall be saved.

15 And, as I began to speak, the Holy Ghost fell on them, as on us at the beginning.

16 Then remembered I the word of the Lord, how that he

said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

17 Forasmuch, then, as God gave them the like gift, as he did unto us, who believed on the Lord Jesus Christ; what was I that I could withstand God?

18 When they heard these things, they held their peace, & glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

19 ¶ Now they which were scattered abroad upon the persecution, that arose about Stephen, travelled as far as Phenice, and Cyprus, ^b and Antioch, ^c preaching the word to none, but unto the Jews only.

20 And some of them were men of Cyprus and Cyrene, ^d which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.

21 And the hand of the Lord was with them, and a great number believed and turned unto the Lord.

22 ¶ Then tidings of these things came unto the ears of

^b Cyprus, see Chap. iv. 36.

^c Antioch, the capital of Syria. It was a large and flourishing city situated on both sides of the river Orontes about 12 miles from the Mediterranean sea. Here the disciples of our Lord were first called Christians.

^d Cyrene, a country and city in the north of Africa, a considerable distance west of Egypt. Simon who assisted our Saviour in bearing his cross, was from this place.

The gospel spread abroad. Chap. xii. Peter delivered from prison.

the church which was in Jerusalem ; and they sent forth Barnabas that he should go as far as Antioch ;

23 Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.

24 For he was a good man, and full of the Holy Ghost, and of faith; and much people was added unto the Lord.

25 Then departed Barnabas to Tarsus, for to seek Saul.

26 And, when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

27 ¶ And in these days came prophets from Jerusalem unto Antioch.

28 And there stood up one of them named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world; which came to pass in the days of Claudius Cesar.

29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea ;

30 Which also they did, and sent unto the elders by the hands of Barnabas and Saul.

a Dearth, a famine.

CHAP. XII.

1 Herod persecuteth the Christians : 20 his pride and miserable death.

NOW, about that time, Herod the king stretched forth his hands to vex certain of the church.

2 And he killed James, the brother of John, with the sword.

3 And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.)

4 And, when he had apprehended him, he put him in prison, and delivered him to four quaternions *a* of soldiers to keep him, intending after Easter *b* to bring him forth to the people.

5 Peter, therefore, was kept in prison; but prayer was made without ceasing of the church unto God for him.

6 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison.

7 And, behold, the angel of the Lord came upon him, and a light shined in the prison; and he smote Peter on the side, and raised him up, say-

a Quaternion means 4, and 4 quaternions 16, i. e. 16 men, consisting of 4 in a party to relieve each other by turns.

b Easter, the passover. See Matt. xxvi. 2, & 17.

ing, arise up quickly. And his chains fell off from his hands.

8 And the angel said unto him, Gird thyself, and bind on thy sandals; and so he did. And he saith unto him, Cast thy garment about thee, and follow me.

9 And he went out, and followed him and wist ^c not that it was true which was done by the angel; but thought he saw a vision.

10 When they were past the first and second ward ^d they came unto the iron gate that leadeth unto the city; which opened to them of his own accord; and they went out, and passed on through one street, and forthwith the angel departed from him.

11 And when Peter was come to himself he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

12 And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together, praying.

13 And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda.

14 And, when she knew Peter's voice, she opened not the gate for gladness, but ran

^c Wist not, knew not.

^d Ward, watch.

in, and told how Peter stood before the gate.

15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, it is his angel.

16 But Peter continued knocking; and when they had opened the door, and saw him, they were astonished.

17 But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go, shew these things unto James, and to the brethren. And he departed, and went into another place.

18 Now, as soon as it was day, there was no small stir among the soldiers, what was become of Peter.

19 And when Herod had sought for him, and found him not, he examined the keepers, & commanded that they should be put to death. And he went down from Judea to Cesarea, and there abode.

20 ¶ And Herod was highly displeased with them of Tyre and Sidon; but they came with one accord to him; and, having made Blastus, the king's chamberlain, their friend, desired peace; because their country was nourished by the king's country.

21 And, upon a set day, Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them.

22 And the people gave a

shout, saying, *It is the voice of a god, and not of a man.*

23 And immediately the angel of the Lord smote him, because he gave not God the glory ; and he was eaten of worms, and gave up the ghost.

24 ¶ But the word of God grew and multiplied.

25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry,^e and took with them John, whose surname was Mark.

CHAP. XIII.

1 *Paul and Barnabas go to the Gentiles.* 42 *The Gentiles believe.* 45 *The Jews blaspheme.*

NOW, there were in the church that was at Antioch certain prophets and teachers ; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch,^a and Saul.

2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

3 And when they had fasted and prayed, and laid their hands on them, they sent them away.

4 ¶ So they, being sent forth

^e *Fulfilled their ministry,* when they had performed the duty of charity for which they went to Jerusalem. See chap. xi. 29, 30.

^a *Tetrarch,* a Roman governor of a fourth part of a province.

by the Holy Ghost, departed unto Selucia ; and from thence they sailed to Cyprus.

5 And when they were at Salamis,^b they preached the word of God in the synagogues of the Jews ; and they had also John to their minister.

6 ¶ And, when they had gone through the isle unto Paphos,^c they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-je-sus :

7 Which was with the deputy^d of the country, Sergius Paulus, a prudent man ; who called for Barnabas and Saul, and desired to hear the word of God.

8 But Elymas the sorcerer (for so is his name by interpretation,) withheld them, seeking to turn away the deputy from the faith.

9 Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him,

10 And said, O full of all subtlety, and all mischief, thou child of the devil, thou enemy of all righteousness ! wilt thou not cease to pervert the right ways of the Lord ?

11 And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season.

^{b c} *Salamis and Paphos.* See chap. iv. 36.

^d *Deputy,* one who transacts business for another : here it means a governor.

And immediately there fell on him a mist and a darkness; & he went about seeking some to lead him by the hand.

12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

13 Now, when Paul and his company loosed from Paphos, they came to Perga in Pamphylia; and John, departing from them, returned to Jerusalem.

14 ¶ But when they departed from Perga they came to Antioch in Pisidia, ^e and went into the synagogue on the Sabbath-day, and sat down.

15 And after the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on.

16 Then Paul stood up, and, beckoning with his hand, said, Men of Israel, and ye that fear God, give audience.

17 The God of this people of Israel chose our fathers, and exalted the people, when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it.

18 And about the time of

^e *Pisidia*, an interior province of Asia Minor north of Pamphylia. Antioch was the capital; but it must be remembered, there was another place of the same name, which was the capital of Syria.

forty years suffered he their manners in the wilderness.

19 And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot.

20 And after that he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet.

21 And afterward they desired a king; and God gave unto them Saul the son of Cis, ^f a man of the tribe of Benjamin, by the space of forty years.

22 And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will.

23 Of this man's seed hath God, according to his promise, raised unto Israel a Saviour, Jesus;

24 When John had first preached, before his coming, the baptism of repentance to all the people of Israel.

25 And as John fulfilled his course, ^g he said, Whom think ye that I am? I am not he. But, behold, there cometh one after me, whose shoes of his feet I am not worthy to loose.

26 Men and brethren, chil-

^f *Cis*, in the Old Testament *Kisb*.

^g *Fulfillea his course*, discharged the duties of his office.

dren of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

27 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices^b of the prophets which are read every sabbath-day, they have fulfilled them in condemning him.

28 And though they found no cause of death in him, yet desired they Pilate that he should be slain.

29 And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre.

30 But God raised him from the dead.

31 And he was seen many days of them, which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

32 And we declare unto you glad tidings, how that the promise, which was made unto the fathers,

33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

34 And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this

wise, I will give you the sure mercies of David.

35 Wherefore he saith also in another *psalm*, Thou shalt not suffer thine Holy One to see corruption.

36 For David, after he had served his own generation, by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption:

37 But he whom God raised again saw no corruption.

38 ¶ Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins;

39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

40 Beware, therefore, lest that come upon you, which is spoken of in the prophets;

41 Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

42 ¶ And, when the Jews were gone out of the synagogue, the Gentiles besought, that these words might be preached to them the next sabbath.

43 Now, when the congregation was broken up, many of the Jews and religious proselites followed Paul and Barnabas; who, speaking to them, persuaded them to continue in the grace of God.

b Voices, sayings or writings.

The Jews blaspheme. *Acts.* *Paul & Barnabas persecuted.*

44 ¶ And the next sabbath-day came almost the whole city together to hear the word of God.

45 But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you ; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles :

47 For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord ; and as many as were ordained to eternal life believed.

49 And the word of the Lord was published throughout all the region.

50 But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

51 But they shook off the lust of their feet against them, and came unto Iconium.ⁱ

ⁱ *Iconium*, the capital of Lycaonia in Asia Minor.

52 And the disciples were filled with joy, and with the Holy Ghost.

CHAP. XIV.

1 *Paul and Barnabas are persecuted.* **8** *Paul healing a cripple, they are reputed as gods.* **19** *Paul is stoned.* **21** *They pass through divers churches, and return to Antioch.*

AND it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude, both of the Jews, and also of the Greeks, believed.

2 But the unbelieving Jews stirred up the Gentiles, and made their minds evil-affected against the brethren.

3 Long time, therefore, abode they speaking boldly in the Lord, which gave testimony unto the word of this grace, and granted signs and wonders to be done by their hands.

4 But the multitude of the city was divided ; and part held with the Jews, and part with the apostles.

5 And when there was an assault made, both of the Gentiles, and also of the Jews, with their rulers to use them despitefully, and to stone them,

6 They were ware of it, and fled unto Lystra and Derbe, cities of Lycania, and unto

^a *Which gave testimony, &c.* Who gave evidence to the power of his word and grace by granting signs, &c.

the region that lieth round about:

7 And there they preached the Gospel.

8 ¶ And there sat a certain man at Lystra, impotent *b* in his feet, being a cripple from his mother's womb, who never had walked:

9 The same heard Paul speak; who steadfastly beholding him, and perceiving that he had faith to be healed,

10 Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

11 And when the people saw what Paul had done, they lifted up their voices, saying, in the speech of Lycaonia, The gods are come down to us in the likeness of men.

12 And they called Barnabas Jupiter, and Paul Mercurius, because he was the chief speaker.

13 Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

14 Which when the apostles, Barnabas and Paul, heard of, they rent their clothes,*d* and ran in among the people, crying out,

b Impotent, disordered.

c Done sacrifice, &c. would with the people have offered sacrifice to Paul and Barnabas.

d Rent their clothes. To rend the garments was, among the Jews, an expression of great sorrow & regret.

15 And saying, Sirs, why do ye these things? we also are men of like passions with you, and preach unto you, that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things, that are therein;

16 Who in times past suffered all nations to walk in their own ways.

17 Nevertheless, he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.*f*

19 ¶ And there came thither certain Jews from Antioch and Iconium, who persuaded the people; and, having stoned Paul, drew him out of the city, supposing he had been dead.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city; and the next day he departed with Barnabas to Derbe.

21 And when they had preached the gospel to that city, and had taught many,

e These vanities; this vain and idolatrous worship.

f Scarcely could Paul and Barnabas with these words, prevent the Lycaonians from worshipping them as gods.

they returned again to Lystra, and to Iconium, and to Antioch,

22 Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

24 And after they had passed throughout Pisidia, they came to Pamphylia.

25 And when they had preached the word in Perga they went down into Attalia;

26 And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled.

27 And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.

28 And there they abode long time with the disciples.

CHAP. XV.

1 Dissension about circumcision: 6 The apostles consult about it: 22 their determination. 36 Paul and Barnabas contend, and part.

AND certain men which came down from Judea taught the brethren, and said, Except

ye be circumcised after the manner of Moses ye cannot be saved.

2 When, therefore, Paul & Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

3 And, being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles; and they caused great joy unto all the brethren.

4 And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things, that God had done with them.

5 But there rose up certain of the sect of the Pharisees who believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses.

6 ¶ And the apostles and elders came together for to consider of this matter.

7 And, when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago, God made choice among us, that the Gentiles by my mouth should hear the word of the Gospel, and believe.

8 And God, which knoweth *Pbarisees.* See Introduction, p. 6.

the hearts, bear them witness, giving them the Holy Ghost, even as he did unto us ;

9 And put no difference between us and them, purifying their hearts by faith.^b

10 Now, therefore, why tempt ye God to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear ?

11 But we believe that, through the grace of the Lord Jesus Christ, we shall be saved even as they.

12 ¶ Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

13 ¶ And, after they had held their peace, James answered, saying, Men and brethren, hearken unto me.

14 Simeon, ^c hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

15 And to this agree the words of the prophet; as it is written,^d

16 After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up;

^e In 7—9 verses Peter refers to the conversion of Cornelius, Chap. x.

^c Simeon, Simon Peter, who in the seventh verse rose to speak.

^d As it is written in Amos, ix. 11, 12.

17 That the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord, who doeth all these things.

18 Known unto God are all his works from the beginning of the world.

19 Wherefore, my sentence is, that we trouble not them which from among the Gentiles are turned to God :

20 But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.^e

21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.

22 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silⁱ, chief men among the brethren :

23 And they wrote letters by them after this manner; The apostles and elders and brethren send greeting^f unto the

^e Pollutions of idols, or meats offered to idols, see ver. 29. things strangled, and blood have reference to certain idolatrous practices, from which the apostles thought it prudent to advise christian converts to abstain; because they are forbidden by the law of Moses, which, we are told in the 21st verse, is every sabbath read in the synagogues.

^f Greeting is here a term of civility, implying, best wishes for health and prosperity.

brethren which are of the Gentiles in Antioch and Syria and Cilicia :

24 Forasmuch as we have heard, that certain which went out from us have troubled you with words ^g subverting your souls, saying, Ye must be circumcised, and keep the law ; to whom we gave no such commandment :

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,

26 Men that have hazarded their lives for the name of our Lord Jesus Christ.

27 We have sent, therefore, Judas and Silas, who shall also tell you the same things by mouth.

28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things ;

29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication : from which if ye keep yourselves ye shall do well. Fare ye well.

30 So when they were dismissed they came to Antioch : and, when they had gathered the multitude together, they delivered the epistle.

31 Which, when they had read, they rejoiced for the consolation.

^g Words here means unnecessary restrictions or injunctions.

32 And Judas and Silas, being prophets ^h also themselves, exhorted the brethren with many words, and confirmed them.

33 And after they had tarried there a space, they were let go in peace from the brethren unto the apostles.

34 Notwithstanding, it pleased Silas to abide there still.

35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

36 ¶ And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do.

37 And Barnabas determined to take with them John, whose surname was Mark.

37 But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.ⁱ

39 And the contention was so sharp between them, that they departed asunder one from the other ; and so Barnabas took Mark, and sailed unto Cyprus ;

40 And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.^j

^h Prophets frequently means only teachers.

ⁱ The work of preaching the Gospel.

^j Grace, &c. the blessing and favour of God.

44 And he went through Syria and Cilicia, confirming the churches.

CHAP. XVI.

1 Paul circumciseth Timothy,
14 converteth Lydia, 16 casteth out a spirit of divination; 19 he and Silas are imprisoned.

THEN came he to Derbe and Lystra; and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek:

2 Which was well reported of by the brethren that were at Lystra and Iconium:

3 Him would Paul have to go forth with him; and took and circumcised him, because of the Jews which were in those quarters; for they knew all that his father was a Greek.

4 And as they went through the cities they delivered them the decrees for to keep, that were ordained of the apostles and elders, which were at Jerusalem.

5 And so were the churches established in the faith, and increased in number daily.

6 Now, when they had gone throughout Phrygia, and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia,

7 After they were come to Mysia, they assayed to go into Bithynia; but the Spirit suffered them not.

* Assayed, attempted.

8 And they, passing by Mysia, came down to Troas.

9 And a vision appeared to Paul, in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

10 And, after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering, ^b that the Lord had called us for to preach the Gospel unto them.

11 Therefore, loosing from Troas we came with a straight course to Samothracia, and the next day to Neapolis; ^c

12 And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony; and we were in that city abiding certain days.

13 And on the sabbath we went out of the city by a river side, where prayer was wont to be made; ^d and we sat down, and spake unto the women which resorted thither.

14 ¶ And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us; whose heart the Lord opened, that she attended unto the things, which were spoken of Paul.

^b Assuredly gathering, or concluding.

^c Samothracia. Neapolis. Here for the first time we find the apostles travelling into Europe to carry the glad tidings of the Gospel.

^d Was wont, &c. Was usually made.

15 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

16 ¶ And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination ^e met us, which brought her masters much gain by soothsaying :^f

17 The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation.

18 And this did she many days. But Paul, being grieved, turned, and said to the spirit, I command thee, in the name of Jesus Christ, to come out of her. And he came out the same hour.

19 ¶ And when her masters saw that the hope of their gains ^g was gone, they caught Paul and Silas, and drew them into the market-place unto the rulers,

20 And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city,

21 And teach customs, which are not lawful for us to receive, neither to observe, being Romans.

^{e f} *Divination*, pretending to foretel future events; fortune telling.

^g *Gains*, profits arising from the damsel's reputed skill in divination.

22 And the multitude rose up together against them; and the magistrates rent off their clothes,^h and commanded to beat them.

23 And, when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely;

24 Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

25 ¶ And at midnight Paul and Silas prayed, and sang praises unto God; and the prisoners heard them.

26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and every one's bands were loosed.

27 And the keeper of the prison awaking out of his sleep, and seeing the prison-doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

28 But Paul cried with a loud voice, saying, Do thyself no harm; for we are all here.

29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,

30 And brought them out, and said, Sirs, what must I do to be saved?

^h *Rent off their clothes*; the magistrates stripped the apostles.

31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

32 And they spake unto him the word of the Lord, and to all that were in his house.

33 And he took them the same hour of the night, and washed *their* stripes ; and was baptized, he and all his, straightway.

34 And, when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

35 ¶ And, when it was day, the magistrates sent the serjeants, saying, Let those men go.

36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go ; now therefore depart and go in peace.

37 But Paul said unto them, They have beaten us openly uncondemned, being Romans ; and have cast us into prison ; and now, do they thrust us out privily ? nay, verily ; but let them come themselves and fetch us out.

i Being Romans. Roman citizenship was a distinguished privilege, which without being born of Roman parents, was frequently enjoyed either by purchase, as the reward of merit, or from being born in certain cities, called *municipal* ; and from parents, who had once obtained it, it descended to their children, in which case probably Paul became a Roman citizen.

38 And the serjeants told these words unto the magistrates ; and they feared, *j* when they heard that they were Romans.

39 And they came and besought them, and brought them out, and desired them to depart out of the city.

40 And they went out of the prison, and entered into the house of Lydia ; and when they had seen the brethren, they comforted them, and departed.

CHAP. XVII.

1 *Paul preacheth at Thessalonica, 10 and at Berea : 34 many are converted.*

NOW, when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews :

2 And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures ;

3 Opening and alleging, that Christ must needs have suffered, and risen again from the dead ; and that this Jesus, whom I preach unto you is Christ.*a*

4 And some of them believ-

j The magistrates feared, because they had been guilty of violence, which was unlawful to be shewn towards Roman citizens, whose privilege exempted them from being bound or beaten with rods.

a Christ, the Messiah.

ed, and consérted ^b with Paul and Silas ; and of the devout Greeks a great multitude, and of the chief women not a few.

5 ¶ But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uprear, and assaulted the house of Jason, and sought to bring them out to the people.

6 And, when they found them not, they drew Jason, and certain brethren, unto the rulers of the city, crying, These that have turned the world upside down, are come hither also ;

7 Whom Jason hath received ; and these all do contrary to the decrees of Cesar, saying, That there is another king, one Jesus.

8 And they troubled the people, and the rulers of the city, when they heard these things.

9 And when they had taken security of Jason, and of the other, they let them go.

10 ¶ And the brethren immediately sent away Paul and Silas by night unto Berea ; who, coming thither, went into the synagogue of the Jews.

11 These were more noble than those in Thessalonica, in that c they received the word

with all readiness of mind, and searched the scriptures daily, whether those things were so.

12 Therefore many of them believed ; also of honourable women which were Greeks, and of men not a few.

13 But when the Jews of Thessalonica had knowledge, that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.'

14 And then immediately the brethren sent away Paul, to go as it were to the sea ; but Silas and Timotheus abode there still.

15 And they that conducted Paul, brought him unto Athens,^d and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

16 ¶ Now, while Paul waited for them at Athens his spirit was stirred in him, when he saw the city wholly given to idolatry.

17 Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

18 Then certain philosophers of the Epicureans,^e and

^d *Athens*, one of the most ancient and celebrated cities of Greece. It was the seat of the arts and sciences, and distinguished for the wealth, politeness and bravery of its inhabitants.

^e *Epicureans*, a sect of heathen philosophers, that derived their name from Epicurus, the Athenian who flourished about 200 years before

^b *Consorced*, associated with, or adhered to.

^c *In that*, because:

of the Stoicks,^f encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods; because he preached unto them Jesus, and the resurrection.

19 And they took him, and brought him unto Areopagus,^g saying, May we know what this new doctrine, whereof thou speakest, is?

20 For thou bringest certain strange things to our ears; we would know, therefore, what these things mean.

Christ. They believed the world to be the effect of chance; that there were superior and divine beings, but that they did not trouble themselves with the government of the world. They denied the immortality of the soul, and placed their chief happiness in tranquility of mind, or in corporal pleasures, such as eating, drinking, and other sensual gratifications.

f Stoicks, a sect of heathen philosophers, who took their rise from one Zeno of Cyprus, who lived about 350 years before Christ. They taught, that God was the soul of the universe, & that though he did not create matter, he formed, and actuates all things. They believed that wisdom alone makes men happy, that pain and poverty are but imaginary evils; and that a wise man ought not to be affected with either joy or grief. They affected great indifference, patience, austerity and insensibility. This philosophy was for many ages popular, especially at Athens.

g Areopagus, Mars' hill, or the hill of Mars, the heathen god of war. On this hill was held the highest court of Athens; and hence called the Areopagus.

21 (For all the Athenians, and strangers, which were there, spent their time in nothing else, but either to tell or to hear some new thing.)

22 ¶ Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

23 For, as I passed by and beheld your devotions, I found an altar with this inscription,^h TO THE UNKNOWN GOD. Whom, therefore, ye ignorantly worship, him declare I unto you.

24 God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

25 Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

27 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

28 For in him we live, and move, and have our being; as

h Incription, i. e. on the altar were written or engraved the following words; "To the unknown god."

certain also of your own poets have said, For we are also his offspring.

29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

30 And the times of this ignorance God winked at; but now commandeth all men every where to repent:

31 Because he hath appointed a day in the which he will judge the world in righteousness by *that* man whom he hath ordained; whereof he hath given assurance unto all *men*, in that he hath raised him from the dead.

32 ¶ And when they heard of the resurrection of the dead, some mocked; and others said, We will hear thee again of this matter.

33 So Paul departed from among them.

34 Howbeit, certain men clave unto him, and believed; among the which was Diony-sius the Areopagite, and a woman named Damaris, and others with them.

CHAP. XVIII.

1 Paul laboureth with his hands, and preaching at Corinth, 9 is encouraged in a vision.

AFTER these things Paul departed from Athens, and came to Corinth; *a*

a Cleve unto him, adhered to him.

a Corinth, the principal city of Achaia in Greece. It was noted for

2 And found a certain Jew named Aquila, born in Pontus, lately come from Italy with his wife Priscilla, (because that Claudius had commanded all Jews to depart from Rome,) and came unto them.

3 And because he was of the same craft *b* he abode with them, and wrought; for by their occupation they were tent-makers.

4 And he reasoned in their synagogue every sabbath, and persuaded the Jews and the Greeks.

5 And when Silas and Timotheus were come from Macedonia, Paul was pressed in spirit, and testified to the Jews *that Jesus was Christ.*

6 And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean; from henceforth I will go unto the Gentiles.

7 ¶ And he departed thence, and entered into a certain man's house, named Justus, one that worshipped God, whose house joined hard to the synagogue.

8 And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the

the wealth, pride, and profligacy of its inhabitants. Paul resided here about a year and a half, teaching the Christian religion, and gaining his support by his personal labour.

b Craft, trade.

c Joined hard to, was near.

Corinthians hearing, believed, and were baptized.

9 ¶ Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace :

10 For I am with thee, and no man shall set on thee ^d to hurt thee ; for I have much people in this city.

11 And he continued there a year and six months, teaching the word of God among them.

12 ¶ And when Gallio was the deputy ^e of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment-seat,

13 Saying, This fellow persuadeth men to worship God contrary to the law.

14 And, when Paul was now about to open his mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O ye Jews ! reason would that I should bear with you :

15 But if it be a question of words, and names, and of your law, look ye to it ; for I will be no judge of such matters.

16 And he drove them from the judgment-seat.

17 Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment-seat ; and Gallio cared for none of those things.

^d Shall set on thee, shall assault thee.

^e Deputy, governor.

18 ¶ And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn his head in Cenchrea ; for he had a vow.

19 And he came to Ephesus,^f and left them there ; but he himself entered into the synagogue, and reasoned with the Jews.

20 When they desired him to tarry longer time with them, he consented not ;

21 But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem ; but I will return again unto you, if God will. And he sailed from Ephesus.

22 And when he had landed at Cesarea,^g and gone up, and saluted the church, he went down to Antioch.

23 And after he had spent some time there, he departed, and went over *all* the country of Galatia and Phrygia, in order, strengthening all the disciples.

24 ¶ And a certain Jew named Apollos, born at Alexandria,^h an eloquent man, and

^f Ephesus, one of the principal cities of Asia Minor, situated on the shore of the Ionian sea. In it was the first of the seven churches, which St. John addresses in the Revelation.

^g Cesarea ; see Acts viii. 40.

^h Alexandria ; a large and populous city of Egypt at the mouth of the river Nile, built by Alexander the Great.

mighty in the scriptures, came to Ephesus.

25 This man was instructed in the way of the Lord ;ⁱ and, being fervent in the spirit, he spake and taught diligently the things of the Lord,^j knowing only the baptism of John.

26 And he began to speak boldly in the synagogue; whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God ^k more perfectly.

27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him; who, when he was come, helped them much, which had believed through grace :^l

28 For he mightily convinced the Jews, *and that publicly*, shewing by the scriptures that Jesus was Christ.

CHAP. XIX.

The Holy Ghost given by the laying on of Paul's hands. 19
Magical books are burnt. 29

Demetrius raiseth an uproar.

AND it came to pass, that while Apollos was at Corinth, Paul having passed through the upper coasts, came to Ephesus; and finding certain disciples,

2 He said unto them, Have ye received the Holy Ghost

ijk The way of the Lord, the things of the Lord, and the way of God, all mean the religion of Jesus Christ.

l Grace, the mercy & favour of God.

since ye believed ? And they said unto him, We have not so much as heard whether there be an Holy Ghost.

3 And he said unto them, Unto what then were ye baptized ? And they said, Unto John's baptism.

4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, That they should believe on him, which should come after him, that is, on Christ Jesus.

5 When they heard this, they were baptized in the name of the Lord Jesus.

6 And, when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

7 And all the men were about twelve.

8 ¶ And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

9 But when divers ^a were hardened, and believed not, but spake evil of that way before the multitude he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

10 And this continued by the space of two years; so that all they, which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

a Divers, some or many.

11 And God wrought special miracles by the hands of Paul :

12 So that from his body were brought unto the sick, handkerchiefs or aprons, and the disease departed from them, and the evil spirits went out of them.

13 ¶ Then certain of the vagabond Jews,^b exorcists,^c took upon them to call over them, which had evil spirits, the name of the Lord Jesus, saying, We adjure you by Jesus, whom Paul preacheth.

14 And there were seven sons of one Seeba, a Jew, and chief of the priests, which did so.

15 And the evil spirit answered and said, Jesus I know, and Paul I knew; but who are ye?

16 And the man, in whom the evil spirit was, leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.

18 And many that believed came, and confessed, and shewed their deeds.

^b Vagabond, wandering or travelling.

^c Exorcist, a caster out of evil spirits. These vagabond or itinerant Jews, went about deceiving the people, not possessing the power they pretended to.

19 Many of them also, which used curious arts, brought their books together, and burned them before all men; and they counted the price of them, and found it fifty thousand pieces of silver.

20 So mightily grew the word of God and prevailed.

21 ¶ After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaea, to go to Jerusalem, saying, After I have been there, I must also see Rome.

22 So he sent into Macedonia two of them, that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.

23 And the same time there arose no small stir about that way:^d

24 For a certain man, named Demetrius, a silversmith, which made silver shrines^e for Diana,^f brought no small gain unto the craftsmen:^g

25 Whom he called together, with the workmen of like occupation, and said, Sirs, ye

^d That way, the religion of Jesus, which Paul taught.

^e Shrines, little images or models of the temple of Diana, or a sort of coins or medals, on which this celebrated temple might be represented.

^f Diana, one of the twelve superior heathen deities. She was known by a variety of titles and characters, as the goddess of hunting, travelling, enchantment, &c.

^g Craftsmen, tradesmen.

know that by this craft we have our wealth :

26 Moreover, ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying, That they be no gods which are made with hands :

27 So that not only this our craft ^b is in danger to be set at nought ; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.

28 And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.

29 And the whole city was filled with confusion ; and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.

30 And when Paul would have entered in unto the people, the disciples suffered him not.

31 And certain of the chief of Asia, which were his friends, sent unto him, desiring him, that he would not adventure himself into the theatre.

32 Some, therefore, cried one thing, and some another ; for the assembly was confus-

^b Craft, trade.

ⁱ Travel, Gospel labour & preaching.

ed ; and the more part ^j knew not wherefore they were come together.

33 ¶ And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people :

34 But when they knew that he was a Jew, all with one voice, about the space of two hours, cried out, Great is Diana of the Ephesians.

35 And when the town-clerk had appeased the people, he said, Ye men of Ephesus, what man is there, that knoweth not how, that the city of the Ephesians is a worshipper of the great goddess Diana, and of the image, which fell down from Jupiter ?

36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

37 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.

38 Wherefore if Demetrius, and the craftsmen, which are with him, have a matter against any man, the law is open, and there are deputies ; let them implead one another.

39 But if ye inquire any thing concerning other matters, it shall be determined in a lawful assembly.

^j More part, greater part.

40 For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.

41 And when he had thus spoken, he dismissed the assembly.

CHAP. XX.

1 *Paul goeth to Macedonia: 7 he celebrateth the Lord's supper, and preacheth. 9 Eutychus falleth down dead, 10 is raised to life. 28 Paul committeth the flock to the elders, 36 and prayeth.*

AND after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia.

2 And when he had gone over those parts, and had given them much exhortation, he came into Greece,

3 And there abode three months; and when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

4 And there accompanied him into Asia, Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus.

5 These, going before, tarried for us at Troas.

6 And we sailed away from Philippi, after the days of un-

leavened bread,^a and came unto them to Troas in five days; where we abode seven days.

7 ¶ And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

8 And there were many lights in the upper chamber where they were gathered together.

9 And there sat in the window a certain young man named Eutychus, being fallen into a deep sleep; and, as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

10 And Paul went down, and fell on him, and, embracing him, said, Trouble not yourselves; for his life is in him.

11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

12 And they brought the young man alive, and were not a little comforted.

13 ¶ And we went before to ship, and sailed unto Assos, there intending to take in Paul; for so had he appointed, minding himself to go afoot.

14 And when he met with us at Assos, we took him in, and came to Mitylene.

a Day of unleavened bread, the passover.

The elders called, and *Acts.* *commended to God.*

15 And we sailed thence, and came the next day over against Chios; and the next day we arrived at Samos, and tarried at Trogyllium; and the next day we came to Miletus.

16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia; for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.^b

17 ¶ And from Miletus he sent to Ephesus, and called the elders of the church.^c

18 And, when they were come to him, he said unto them, Ye know, from the first day, that I came into Asia, after what manner I have been with you at all seasons,

19 Serving the Lord with all humility of mind, and with many tears, and temptations, which befel me by the lying in wait of the Jews;

20 And how I kept back nothing, that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house.

21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

22 And now, behold, I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there:

^b Pentecost, see Acts Chap. ii. 1.

^c Elders of the Church, rulers or directors.

23 Saved that the Holy Ghost witnesseth in every city, saying, That bonds and afflictions abide me.

24 But none of these things move me; neither count I my life dear unto myself, so that I might finish my course with joy,^e and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God.

25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

26 Wherefore I take you to record this day,^f that I am pure from the blood of all men.

27 For I have not shunned to declare unto you all the counsel of God.

28 ¶ Take heed, therefore, unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

^d Save, Except.

^e Finish my course, &c. that I may joyfully discharge my duty as a Christian and apostle.

^f Take you to record this day, &c. I this day call upon you to bear evidence that I have so discharged my duty among you as a preacher of the Gospel, that should any of you perish, I am clear of the guilt of it.

30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

31 Therefore watch, and remember, that by the space of three years, I ceased not to warn every one night and day with tears.

32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them, which are sanctified.

33 I have coveted no man's silver, or gold, or apparel.

34 Yea, ye yourselves know that these hands have ministered unto my necessities,^g and to them that were with me.

35 I have shewed you all things, how that so labouring ye ought to support the weak & to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

36 And, when he had thus spoken, he kneeled down, and prayed with them all.

37 And they all wept sore, and fell on Paul's neck, and kissed him ;

38 sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

^g These bands have ministered, i. e. I have laboured with my own hands both to support myself, and those that were with me.

CHAP. XXI.

1 *Paul will not be dissuaded from going to Jerusalem. 9 Philip's daughters prophetesses. 17 Paul at Jerusalem, 27 is apprehended, 31 but is rescued by the chief captain.*

AND it came to pass, that, after we were gotten from them, and had launched, we came with a straight course unto Coos, & the day following unto Rhodes, and from thence unto Patara :

2 And finding a ship sailing over unto Phenicia, we went aboard, and set forth.

3 Now, when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre ; for the ship was to unlade her burden.

4 And finding disciples, we tarried there seven days ; who said to Paul, through the Spirit, that he should not go up to Jerusalem.

5 And when we had accomplished those days, we departed, and went our way ; and they all brought us on our way, with wives and children, till we were out of the city, and we kneeled down on the shore and prayed.

6 And when we had taken our leave one of another, we took ship ; and they returned home again.

7 And when we had finished our course from Tyre, we came to Ptolemais, and salut-

ed the brethren, and abode with them one day.

8 And the next day we that were of Paul's company departed, and came unto Cesarea; and we entered into the house of Philip the evangelist, which was *one* of the seven,^a and abode with him.

9 And the same man had four daughters, virgins, which did prophesy.

10 And as we tarried there many days, there came down from Judea a certain prophet named Agabus.

11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.

12 And, when we heard these things, both we and they of that place besought him not to go up to Jerusalem.

13 Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem, for the name of the Lord Jesus.

14 And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

15 And after those days we took up our carriages, and went up to Jerusalem.

a One of the seven: probably one of the seven deacons, for whose appointment see Acts VI.

16 There went with us also certain of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.

17 ¶ And when we were come to Jerusalem, the brethren received us gladly.

18 And the day following, Paul went in with us unto James; and all the elders were present.

19 And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.

20 And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law:

21 And they are informed of thee, that thou teachest all the Jews, which are among the Gentiles, to forsake Moses, saying, That they ought not to circumcise their children, neither to walk after the customs.

22 What is it therefore? the multitude must needs come together; for they will hear that thou art come.

23 Do, therefore, this that we say to thee; We have four men which have a vow on them: *b*

b A vow, &c. It was customary with the Jews in sickness or distress, to make vows, and to spend at least thirty days in extraordinary devo-

24 Them take, and purify thyself with them, and be at charges with them, that they may shave their heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself walkest orderly, and keepest the law.

25 As touching the Gentiles which believe, we have written and concluded, that they observe no such thing, save only that they keep themselves from things offered to idols, & from blood, and from strangled, and from fornication.

26 Then Paul took the men, and the next day, purifying himself with them, entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

27 ¶ And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the tem-

tions. Those, who were under the obligation of these vows, were called *Nazarites*. During their vow, they never cut their hair, nor drank any wine or strong drink. On the seventh day of their devotions they shaved their heads, and offered various offerings to the Lord. As it was reported, that Paul taught to forsake the laws of Moses, the apostles advised him to attend to these ceremonies to pacify the Jews, and to show his willingness to comply with their customs, although under the Christian dispensation, it was not necessary to observe them.

ple, stirred up all the people, and laid hands on him,

28 Crying out, Men of Israel, help; This is the man that teacheth all men every where against the people, and the law, and this place; and further, brought Greeks also into the temple, and hath polluted this holy place.

29 (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

30 And all the city was moved, and the people ran together, and they took Paul, and drew him out of the temple; & forthwith the doors were shut.

31 And, as they went about to kill him, tidings came unto the chief captain of the band, c that all Jerusalem was in an uproar;

32 Who immediately took soldiers and centurions, d and ran down unto them; and when they saw the chief captain and the soldiers they left beating of Paul.

33 Then the chief captain came near, and took him, and commanded him to be bound with two chains; and demanded who he was, and what he had done?

34 And some cried one thing, some another, among the mul-

c. Chief captain of the band; Lysias the commander of the Roman garrison.

d Centurion, a Roman officer commanding 100 men.

titude; and, when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

35 And when he came upon the stairs, so it was that he was borne of the soldiers for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? who said, Canst thou speak Greek?

38 Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

39 But Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city; and I beseech thee suffer me to speak unto the people.

40 And, when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people; and, when there was made a great silence, he spake unto them in the Hebrew tongue, saying,

CHAP. XXII.

1 *Paul declareth how he was converted, 25 and escapeth scourging by the privilege of a Roman.*

MEN, brethren, & fathers, hear ye my defence which I make now unto you.

2 (And when they heard

that he spake in the Hebrew tongue to them, they kept the more silence; and he saith,))

3 I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel,^a and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.

4 And I persecuted this way ^b unto the death, binding and delivering into prisons both men and women.

5 As also the high priest doth bear me witness, and all the estate of the elders; from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.

6 And it came to pass, that, as I made my journey, and was come nigh unto Damascus, about noon, suddenly there shone from heaven a great light round about me.

7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

9 And they that were with me saw indeed the light, and

^a *Gamaliel, a celebrated doctor or teacher of the Jewish law.*

^b *This way, those who embraced the Christian religion.*

were afraid : but they heard not the voice of him that spake to me.

10 And I said, What shall I do, Lord ? And the Lord said unto me, Arise, and go into Damascus ; and there it shall be told thee of all things which are appointed for thee to do.

11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

12 And one Ananias, a devout man, according to the law, having a good report of all the Jews which dwelt there,

13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.

14 And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, c and shouldest hear the voice of his mouth.

15 For thou shalt be his witness unto all men of what thou hast seen and heard.

16 And, now why tarriest thou ? arise and be baptized, and wash away thy sins, calling on the name of the Lord.

17 And it came to pass, that when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance ;

18 And saw him saying unto me, Make haste, and get

c That Just One, Jesus Christ.

thee quickly out of Jerusalem ; for they will not receive thy testimony concerning me.

19 And I said, Lord, they know that I imprisoned and beat in every synagogue them, that believed on thee :

20 And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.

21 And he said unto me, Depart ; for I will send thee far hence unto the Gentiles.

22 ¶ And they gave him audience *d* unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth ; for it is not fit, that he should live.

23 And as they cried out, and cast off their clothes, and threw dust into the air,

24 The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging ; that he might know wherefore they cried so against him.

25 And, as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, *e* and uncondemned ?

d Gave him audience, gave attention.

e Roman, &c. Here Paul calls himself a Roman ; in verse 3d a Jew. To reconcile one claim with the other, it may be observed, that Paul was by nation a Jew, and by a certain privilege was still born a Roman citizen. See Chapter vi. 37..

Paul claimeth his privilege. Acts. Dissension among accusers.

26 When the centurion heard that, he went & told the chief captain, saying, Take heed what thou doest; for this man is a Roman.

27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free-born.

29 Then straightway they departed from him, which should have examined him; and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

30 On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from his bands, and commanded the chief priests and all their council to appear, & brought Paul down, and set him before them.

CHAP. XXIII.

1 *Paul pleadeth his cause: 7 dissension among his accusers: 27 he is sent to Felix.*

AND Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day.

2 And the high priest Ananias commanded them that stood by him to smite him on the mouth.

3 Then Paul said unto him,

God shall smite thee, thou whited wall; for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?

4 And they that stood by said, Revilest thou God's high priest?

5 Then said Paul, I wist not,^a brethren, that he was the high priest; for it is written, Thou shalt not speak evil of the ruler of thy people.

6 ¶ But when Paul perceived that the one part were Sadducees, and the other Pharisees,^b he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee; of the hope and resurrection of the dead I am called in question.

7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees; and the multitude was divided.

8 For the Sadducees say that there is no resurrection, neither angel nor spirit; but the Pharisees confess both.

9 And there arose a great cry; and the scribes that were of the Pharisees' part arose and strove, saying, We find no evil in this man; but if a spirit or an angel hath spoken to him, let us not fight against God.

10 And when there arose

^a I wist not, I was not aware.

^b Sadducees & Pharisees. See introduction, pp. 6, 7.

a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle.

11 And the night following the Lord stood by him, and said, Be of good cheer, Paul; for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

12 And, when it was day, certain of the Jews banded together, and bound themselves under a curse, saying, That they would neither eat nor drink, till they had killed Paul.

13 And they were more than forty, which had made this conspiracy.

14 And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing, until we have slain Paul.

15 Now, therefore, ye with the council signify to the chief captain, that he bring him down unto you to-morrow, as though ye would inquire something more perfectly concerning him; and we, or ever he come near, are ready to kill him.

16 And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.

17 Then Paul called one

of the centurions unto him, and said, Bring this young man unto the chief captain; for he hath a certain thing to tell him.

18 So he took him, and brought him to the chief captain, and said, Paul the prisoner called me unto him, and prayed me to bring this young man unto thee, who hath something to say unto thee.

19 Then the chief captain took him by the hand, and went with him aside privately, and asked him, What is that thou hast to tell me?

20 And he said, The Jews have agreed to desire thee, that thou wouldest bring down Paul to-morrow into the council, as though they would inquire somewhat of him more perfectly.

21 But do not thou yield unto them; for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him; and now are they ready, looking for a promise from thee.

22 So the chief captain then let the young man depart, and charged him, See thou tell no man, that thou hast shewed these things to me.

23 ¶ And he called unto him two centurions, saying, Make ready two hundred soldiers to go to Cesarea, and horsemen threescore and ten, and spearmen two hundred.

Paul is sent to Felix. *Acts. He is accused by Tertullus.*

at the third hour of the night:^c

24 And provide them beasts, that they may set Paul on, and bring him safe unto Felix the governor.

25 And he wrote a letter after this manner;

26 Claudius Lysias, unto the most excellent governor Felix, sendeth greeting.

27 This man was taken of the Jews, and should have been killed of them; Then came I with an army and rescued him, having understood that he was a Roman.

28 And when I would have known the cause wherefore they accused him, I brought him forth into their council;

29 Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds.

30 And when it was told me, how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee, what they had against him. Farewell.

31 Then the soldiers, as it was commanded them, took Paul, and brought him by night to Antipatris.^d

32 On the morrow they left

^c Third hour of the night, about 9 o'clock.

^d Antipatris, a city about 29 miles from Jerusalem on the road to Cesarea.

the horsemen to go with him, and returned to the castle;

33 Who, when they came to Cesarea,^e and delivered the epistle to the governor, presented Paul also before him.

34 And when the governor had read the letter, he asked of what province he was. And when he understood that he was of Cilicia;

25 I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment-hall.^f

CHAP. XXIV.

1 *Paul accused by Tertullus,*
10 *answerteth for himself:*
24 *preacheth Christ to the governor and his wife:* 27
he is left in prison.

AND after five days Ananias the high priest descended a with the elders, and with a certain orator named Tertullus, who informed the governor against Paul.

2 And when, he was called forth, Tertullus began to accuse him, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence,^b

^e Cesarea, see Acts viii. 40.

^f Judgment-ball, a court or palace. Probably Paul was kept in some solitary apartment of it, designed for a kind of prison, as is usual in such places.

^a Descended from Jerusalem.

^b Thy providence, government or administration.

3 We accept it always, and in all places, most noble Felix, with all thankfulness.

4 Notwithstanding, that I be not further tedious unto thee I pray thee that thou wouldest hear us of thy clemency a few words.

5 For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ring-leader of the sect of the Nazarenes :

6 Who also hath gone about to profane the temple ; whom we took, and would have judged according to our law :

7 But the chief captain Lysias came upon us, and with great violence took him away out of our hands,

8 Commanding his accusers to come unto thee ; by examining of whom, thyself mayest take knowledge of all these things whereof we accuse him.

9 And the Jews also assented, saying, that these things were so.

10 ¶ Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself.

11 Because that thou mayest understand, that there are yet but twelve days, since I went up to Jerusalem for to worship.

12 And they neither found

me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city ;

13 Neither can they prove the things whereof they now accuse me.

14 But this I confess unto thee, that after the way, which they call heresy, so worship I the God of my fathers, believing all things, which are written in the law and in the prophets :

15 And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

16 And herein do I exercise myself to have always a conscience void of offence toward God and toward men.

17 Now, after many years, I came to bring alms to my nation, and offerings.

18 Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult :

19 Who ought to have been here before thee, and object, if they had ought against me.

20 Or else let these same here say, if they have found any evil doing in me while I stood before the council,

21 Except it be for this one voice, that I cried standing among them, Touching ^c the resurrection of the dead I am called in question by you this day.

c Touching, concerning.

Conspiracy against Paul: Acts. he appealeth to Cesar.

22 ¶ And when Felix heard these things, having more perfect knowledge of *that way*,^d he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter.

23 And he commanded a centurion to keep Paul, and to let him have liberty, and that he should forbid none of his acquaintance to minister or come unto him.

24 ¶ And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, & heard him concerning the faith in Christ.

25 And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season I will call for thee.

26 He hoped also that money should have been given him of Paul, that he might loose him; wherefore he sent for him the oftener, and communed with him.

27 But, after two years, Porcius Festus came into Felix' room; and Felix, willing to shew the Jews a pleasure, left Paul bound.

CHAP. XXV.

1 Paul is accused before Festus and Agrippa.

d That way, the religion, which Paul taught.

e Into Felix' room, into the authority or office of Felix in governing the province.

NOW, when Festus was come into the province, after three days he ascended from Cesarea to Jerusalem.

2 Then the high priest, and the chief of the Jews, informed him against Paul, and besought him.

3 And desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him.

4 But Festus answered, that Paul should be kept at Cesarea, and that he himself should depart shortly *thither*.

5 Let them, therefore, said he, which among you are able go down with me, and accuse this man, if there be any wickedness in him.

6 And, when he had tarried among them more than ten days, he went down unto Cesarea; and the next day, sitting in the judgment-seat, commanded Paul to be brought.

7 And, when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove.

8 While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cesar, have I offended any thing at all.

9 But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

10 Then said Paul, I stand at Cesar's judgment-seat, where I ought to be judged; to the Jews have I done no wrong, as thou very well knowest.

11 For if I be an offender, or have committed any thing worthy of death, I refuse not to die; but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cesar.

12 Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cesar? unto Cesar shalt thou go.

13 ¶ And, after certain days, king Agrippa and Bernice came unto Cesarea to salute Festus.

14 And, when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix:

15 About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, desiring to have judgment against him.

16 To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him.

17 Therefore, when they were come hither, without any delay on the morrow, I sat on the judgment-seat, and com-

manded the man to be brought forth.

18 Against whom, when the accusers stood up, they brought none accusation of such things as I supposed:

19 But had certain questions against him of their own superstition, and of one Jesus which was dead, whom Paul affirmed to be alive.

20 And because I doubted of such manner of questions, I asked him whether he would go to Jerusalem, and there be judged of these matters.

21 But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept, till I might send him to Cesar.

22 Then Agrippa said unto Festus, I would also hear the man myself. To-morrow, said he, thou shalt hear him.

23 ¶ And, on the morrow, when Agrippa was come, & Bernice, with great pomp, and was entered into the place of hearing, with the chief captains and principal men of the city, at Festus' commandment Paul was brought forth.

24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying, that he ought not to live any longer.

25 But when I found that he had committed nothing worthy

of death, and that he himself hath appealed to Augustus, I have determined to send him.

26 Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that after examination had,^a I might have somewhat to write.

27 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him.

CHAP. XXVI.

1 *Paul before Agrippa, declar-
eth his life, 12 and his con-
version: 24 Festus chargeth
him with madness.*

THEN Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself.

2 I think myself happy, king Agrippa, because I shall answer for myself this day before thee, touching ^a all the things whereof I am accused of the Jews;

3 Especially, because I know thee to be expert in all customs and questions which are among the Jews; wherefore I beseech thee to hear me patiently.

4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews;

5 Which knew me from the

^a After examination had; after having examined him.

^a Touching, concerning.

beginning, if they would testify, that, after the most straitest ^b sect of our religion, I lived a Pharisee.

6 And now I stand and am judged for the hope of the promise made of God unto our fathers:

7 Unto which promise our twelve tribes, instantly serving God day and night, hope to come; for which hope's sake, king Agrippa, I am accused of the Jews.

8 Why should it be thought a thing incredible with you, that God should raise the dead?

9 I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

10 Which thing I also did in Jerusalem; and many of the saints did I shut up in prison, having received authority from the chief priests; and, when they were put to death, I gave my voice against them.

11 And I punished them oft in every synagogue, and compelled them to blaspheme; and, being exceedingly mad against them, I persecuted them even unto strange cities.

12 Whereupon, as I went to Damascus with authority and commission from the chief priests,

13 At mid-day, O king, I saw in the way a light from heaven, above the brightness

^b Straiest, strictest.

of the sun, shining round about me, and them which journeyed with me.

14 And, when we were all fallen to the earth, I heard a voice speaking unto me, and saying, in the Hebrew tongue, Saul, Saul, why persecutest thou me? *It is hard for thee to kick against the pricks.*^c

15 And I said, Who art thou, Lord? And he said, I am Jesus, whom thou persecutest.

16 But rise, and stand upon thy feet; for I have appeared unto thee for this purpose, to make thee a minister and a witness, both of these things which thou hast seen, and of those things in the which I will appear unto thee;

17 Delivering thee from the people, and *from the* Gentiles, unto whom now I send thee,

18 To open their eyes, and to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them, which are sanctified by faith that is in me.

19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

20 But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God,

^c *It is hard for thee to kick against the sharp points or goads.* See Acts ix. 5.

and do works meet for repentance.

21 For these causes the Jews caught me in the temple, and went about to kill me.

22 Having, therefore, obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things, than those which the prophets and Moses did say should come;

23 That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

24 ¶ And, as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.

25 But he said, I am not mad most noble Festus; but speak forth the words of truth and soberness.

26 ¶ For the king knoweth of these things, before whom also I speak freely; for I am persuaded that none of these things are hidden from him; for this thing ^d was not done in a corner.^e

27 King Agrippa, believest thou the prophets? I know that thou believest.

28 Then Agrippa said un-

^d *This thing*, that is, the miracles and death of Jesus; the preaching of his religion, my opposition to it, &c.

^e *Done in a corner*, transacted in secret.

to Paul, Almost thou persuadest me to be a Christian.

29 And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

30 ¶ And, when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them.

31 And, when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death, or of bonds.

32 Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cesar.

CHAP. XXVII.

1 *Paul, shipping towards Rome, 10 foretelleth the danger of the voyage, 11 but is not believed. 14 They are tossed with a tempest, 41. and ship-wrecked, 42, 43, 44, yet all come safe to land.*

AND, when it was determined that we should sail into Italy, they delivered Paul, and certain other prisoners, unto one named Julius, a centurion of Augustus' band.

2 And, entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; one Aristarchus, a Macedonian of Thessalonica, being with us.

3 And the next day we touched at Sidon. And Julius

courteously intreated Paul, & gave him liberty to go unto his friends to refresh himself.

4 And, when we had launched from thence, we sailed unto Cyprus, because the winds were contrary.

5 And, when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city of Lyeia.

6 And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein.

7 And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone:

8 And, hardly passing it, came unto a place which is called, The Fair Havens, nigh whereunto was the city of Lasea.

9 Now, when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished them,

10 And said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives.

11 Nevertheless, the centurion believed the master and the owner of the ship more than those things which were spoken by Paul.

12 And, because the haven was not commodious to winter in, the more part advised to

depart thence also, if by any means they might attain to Phenice, *and there* to winter; which is an haven of Crete, and lieth toward the south-west and north-west.

13 And, when the south wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Crete.

14 But not long after there arose against it *a* a tempestuous wind, called Euroclydon.

15 And when the ship was caught, and could not bear up into the wind, we let her drive.

16 And running under a certain island, which is called Clauda, we had much work to come by the boat: *b*

17 Which, when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quick sands, strake sail, *c* and so were driven.

18 And we being exceedingly tossed with a tempest the next day they lightened the ship;

19 And the third day we cast out with our own hands the tackling of the ship.

20 And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away.

a Against it, against the ship.

b We had much work, we were scarcely able to take in and secure the boat from being lost.

c Strake sail, lowered or took in the sail.

21 But, after long abstinence, Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have leosed from Crete, and to have gained this harm and loss.

22 And now, I exhort you to be of good cheer; for there shall be no loss of *any man's* life among you, but of the ship.

23 For there stood by me this night the angel of God, whose I am, and whom I serve,

24 Saying, Fear not, Paul; thou must be brought before Cesar; and lo, God hath given thee all them that sail with thee.

25 Wherefore, sirs, be of good cheer; for I believe God, that it shall be even as it was told me.

26 Howbeit, we must be cast upon a certain island.

27 But, when the fourteenth night was come, as we were driven up and down in Adria, *d* about midnight the shipmen deemed that they drew near some country;

28 And sounded, and found it twenty fathoms; and, when they had gone a little further, they sounded again, and found it fifteen fathoms.

29 Then, fearing lest they should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

d Adria, or Adriatic sea, which spread around the southern part of Italy.

30 And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship,

31 Paul said to the centurion and to the soldiers, Except these abide in the ship ye cannot be saved.

32 Then the soldiers cut off the ropes of the boat, and let her fall off.

33 And, while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried, and continued fasting, having taken nothing.

34 Wherefore I pray you to take some meat; for this is for your health; for there shall not an hair fall from the head of any of you.^e

35 And, when he had thus spoken, he took bread and gave thanks to God in presence of them all; and, when he had broken it, he began to eat.

36 Then were they all of good cheer, and they also took some meat.

37 And we were in all in the ship two hundred three-score and sixteen souls.^f

38 And when they had eaten enough they lightened the ship, and cast out the wheat into the sea.

^e There shall not an hair, &c. a proverbial expression, which implied entire safety.

^f Two hundred, &c. 276 souls.

39 And when it was day they knew not the land; but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

40 And, when they had taken up the anchors, they committed themselves unto the sea, and loosed the rudder-bands and hoised up the mainsail to the wind, and made toward shore.

41 And, falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinderpart was broken with the violence of the waves.

42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.

43 But the centurion, willing to save Paul, kept them from their purpose; and commanded that they which could swim, should cast themselves first into the sea, and get to land;

44 And the rest, some on boards, and some on broken pieces of the ship, and so it came to pass, that they escaped all safe to land.

CHAP. XXVIII.

1 Paul is entertained by the barbarians: 8 he healeth many in the island: 11 he & his company depart toward Rome.

AND when they were escaped, then they knew that the island was called Melita.^a

^a Melita, now the island of Malta.

2 And the barbarous people shewed us no little kindness ; for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

3 ¶ And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand.

4 And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom though he had escaped the sea, yet vengeance suffereth not to live.

5 And he shook off the beast into the fire, and felt no harm.

6 Howbeit, they looked when he should have swollen, or fallen down dead suddenly ; but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

7 ¶ In the same quarters were possessions of the chief man of the island, whose name was Publius ; who received us, and lodged us three days courteously.

8 And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux ; to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

9 So when this was done, others also, which had diseases in the island, came and were healed ;

10 Who also honoured us with many honours ; and, when we departed, they laded us with such things as were necessary.

11 ¶ And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.

12 And landing at Syracuse, we tarried there three days.

13 And from thence we fetched a compass,^b and came to Rhegium ; and after one day the south wind blew, and we came the next day to Puteoli ;

14 Where we found brethren, and were desired to tarry with them seven days ; and so we went toward Rome.

15 And from thence, when the brethren heard of us, they came to meet us as far as Appii Forum and The Three Taverns ; whom, when Paul saw, he thanked God, and took courage.

16 And when we came to Rome the centurion delivered the prisoners to the captain of the guard ; but Paul was suffered to dwell by himself with a soldier that kept him.

17 ¶ And it came to pass, that, after three days, Paul called the chief of the Jews together ; and, when they were come together, he said unto them, Men and brethren,

^b Fetched a compass, that is, went about, or coasted round.

though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans :

18 Who, when they had examined me, would have let me go, because there was no cause of death in me.

19 But, when the Jews spake against it, I was constrained to appeal unto Cesar; not that I had ought to accuse my nation of.

20 For this cause therefore, have I called for you, to see you, and to speak with you; because that for the hope of Israel c I am bound with this chain.

21 And they said unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came shewed or spake any harm of thee.

22 But we desire to hear of thee what thou thinkest; for as concerning this sect, d we know that every where it is spoken against.

23 ¶ And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the

prophets, from morning till evening.

24 And some believed the things which were spoken, and some believed not.

25 And when they agreed not among themselves they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias e the prophet unto our fathers,

26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes haye they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.

28 Be it known, therefore, unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.

29 And, when he had said these words, the Jews departed; and had great reasoning among themselves.

30 ¶ And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

c For that religion which is the dope of Israel.

d This sect, the professors and supporters of the Christian religion.

e Esaias, Isaiah vi, 9, 10.

PREFATORY REMARKS

TO THE EPISTLE OF ST. PAUL TO THE ROMANS.

As St. Paul, who at first was also called *Saul*, was the author not only of this, but most of the epistles, it may not be improper to give a short account of his life. He was born at Tarsus, one of the principal towns in Cilicia, probably not long after the birth of our Saviour. His parents were Jews, of the tribe of Benjamin; and as they were Pharisees, Paul was educated in all the principles and prejudices of that sect. He had the privileges of a Roman citizen by birth-right, but how his parents acquired these privileges is not certain. Paul spent the early part of his life at Tarsus, and probably was there taught Grecian literature and philosophy. He afterward went to Jerusalem to study under Gamaliel, a celebrated Jewish Rabbi, or doctor of the law, with whom he made great proficiency in the law, and the traditions of the elders.

Paul appears to have possessed great natural abilities, quick apprehension, strong feelings, and firm resolution, which qualified him for eminence as a teacher of whatever principles he might embrace. He distinguished himself by his zeal in favour of the Jewish religion, and against the disciples of Jesus Christ, till, on his way from Jerusalem to Damascus in order to persecute the Christians, he was called in a miraculous manner to the profession of that religion, which he was madly endeavouring to destroy. From this time Paul was ever a firm and unshaken friend to the Christian cause. He spent the remaining part of his life in travelling through the most populous parts of Asia and Europe, teaching the Gospel, and convincing both Jews and Gentiles, that Jesus was Christ the Messiah, the Saviour of the world.

It is pretty well ascertained, that Paul suffered martyrdom at Rome, being beheaded about A. D. 64, in the reign of the emperor Nero.

As this Epistle to the Romans is of great importance, and somewhat difficult to be understood, it may be well to be a little more particular concerning it.

At what time, and by whom the Gospel was first preached at Rome, is not certain; but there is good reason to believe, it was early introduced there, and that its converts soon became numerous. As this church appears not to have been established by either of the apostles, St. Paul, about A. D. 57, lest it should be corrupted by the Jews, who, at this time were nu-

merous at Rome, and of whom many were converted to Christianity, wrote this Epistle, in which he gives a summary of Christian doctrine, and endeavours to guard the Christians against those erroneous ideas, which the Jews entertained of *justification by works*, or by the observance of the ceremonial law; and of the particular election of their own nation.

Concerning justification the Jews assigned three grounds, which they trusted, would secure to them the favour of God; 1. The extraordinary piety and merits of their ancestors, and the covenant made by God with those holy men; 2. the diligent study, and perfect knowledge of the law of Moses; 3. the works of the Levitical law, which, especially circumcision and sacrifice, were to expiate sin. Hence they inferred, that the Gentiles must receive the whole law of Moses in order to be justified and saved. But Paul refuted these dangerous errors, by shewing, that by the deeds of the Levitical law, that is, circumcision, sacrifices, purifications, &c. there was no remission, but only the knowledge of sin; and he taught that the Gospel reveals a righteousness before unknown, which is derived solely from faith, and to which both Jews and Gentiles have an equal claim. Rom. iii. 20—25.

The doctrine of the Jews concerning the particular election of their nation was, that, as God had promised to bless Abraham and his seed, to give him not only spiritual blessings, but also the land of Canaan, to allow him to live there in prosperity, and to consider him as his church upon earth; therefore this blessing extended to their whole nation, and that God was bound to fulfil these promises to them, whether they were righteous or wicked, faithful or unbelieving: and that the promise to Abraham, “*In thee shall all the nations of the earth be blessed,*” consisted in the conversion of all nations to Judaism by the Jews. Hence they believed, that there was no church on earth, but the Jewish, in which men could be saved. But St. Paul shewed, that the promises of God were not made to all the natural posterity of Abraham, but only to his spiritual children, that is, to all those, whether Jews or Gentiles, who had obtained like precious faith with faithful Abraham.

As the Jews, at this time, were very seditious in Rome, Paul exhorts to be subject to magistrates, to abstain from vice, and that Jews and Gentiles, be united in the church by brotherly love.

THE EPISTLE OF PAUL, THE APOSTLE, TO THE ROMANS.

CHAP. I.

1 Paul's calling commended :
16 what his Gospel is. 18
God's anger at sin. 21 The
Gentiles' sins.

PAUL, a servant of Jesus Christ, called to be an apostle, separated unto the Gospel of God,

2 (Which he had promised afore by his prophets in the holy scriptures,) .

3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh,

4 And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead ;

5 By whom we have received grace and apostleship, for obedience to the faith among all nations for his name ;

6 Among whom are ye also the called of Jesus Christ ;

7 To all that be in Rome, beloved of God, called to be saints ; Grace to you, and peace, from God our Father, and the Lord Jesus Christ.

8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

9 For God is my witness, whom I serve with my spirit in the Gospel of his Son, that without ceasing I make mention of you always in my prayers ;

10 Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.

11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established ;

12 That is, that I may be comforted together with you, by the mutual faith both of you and me.

13 Now, I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) ^a that I might have some fruit among you also, even as among other Gentiles.

14 I am debtor ^b both to the Greeks and also to the Barbarians, both to the wise and to the unwise.

15 So, as much as in me is, I am ready to preach the Gospel to you that are at Rome also.

16 For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth ; to the Jew first, and also to the Greek.

17 For therein is the righteousness of God revealed

^a But was let hitherto. Though I have been hindered hitherto.

^b I am debtor &c. As an apostle of Jesus Christ I am bound to preach the Gospel both to the Greeks, &c.

^c As in me is, as is in my power.

from faith to faith ; as it is written, *The just shall live by faith.*

18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness ;^d

19 Because that which may be known of God is manifest in them ; for God hath shewed it unto them.

20 For the invisible things *e* of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead ; so that they are without excuse ;

21 Because that, when they knew God, they glorified him not as God, neither were thankful ; but became vain in their imaginations, and their foolish heart was darkened.

22 Professing themselves to be wise, they became fools ;

23 And changed the glory of the incorruptible God into an image made like to corruptible man,^f and to birds, and

d Who hold the truth in unrighteousness, who acknowledge the truth, but disobey it.

e The invisible things of God, even his eternal power and Godhead, are and ever have been clearly seen even from the foundation of the world, being understood by the things that are made, the heavens, the earth, and all they contain.

f An image made like to corruptible man, &c. i.e. they represented God by images or idols, which they made in likeness to all kinds of animals.

four-footed beasts, and creeping things.

24 Wherefore, God also gave them up to uncleanness, through the lusts of their own hearts, to dishonour their own bodies between themselves ;

25 Who changed the truth of God into a lie,^g and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

26 For this cause God gave them up unto vile affections ; for even their women did change the natural use into that, which is against nature :

27 And likewise also the men, leaving the natural use of the women, burned in their lust one toward another ; men with men, working that which is unseemly, and receiving in themselves that recompence of their error, which was meet.

28 And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient :

29 Being filled with all unrighteousness, fornication, wickedness, covetousness, malice, envy, murder, debate, deceit, malignity ; whisperers,

30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents ;

31 Without understanding,

g The truth of God into a lie; the true idea of God into an idol.

Who are justified.

Chap. ii.

Of keeping the law.

covenant-breakers, without natural affection, implacable, unmerciful :

32 Who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

CHAP. II.

They that condemn sin in others, and yet sin, are inexcusable, whether Jews or Gentiles.

THEREFORE thou art inexcusable, O man, whosoever thou art that judgest ; for wherein thou judgest another, thou condemnest thyself ; for thou that judgest, doest the same things.

2 But we are sure that the judgment of God is according to truth against them which commit such things.

3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God ?

4 Or despisest thou the riches of his goodness, and forbearance, and long-suffering ; not knowing that the goodness of God leadeth thee to repentance ?

5 But, after thy hardness and impenitent heart, treasures up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God ;

6 Who will render to every man according to his deeds ;

7 To them who, by patient continuance in well-doing, seek for glory, and honour, and immortality, eternal life ;^a

8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness,^b indignation and wrath,

9 Tribulation and anguish, upon every soul of man that doeth evil ; of the Jew first, and also of the Gentile :

10 But glory, honour, and peace, to every man that worketh good ; to the Jew first, and also to the Gentile :

11 For there is no respect of persons with God.

12 For as many as have sinned without law, shall also perish without law ; and as many as have sinned in the law, shall be judged by the law ;

13 (For not the hearers of the law are just before God, but the doers of the law shall be justified :)

14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves :

15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and their

a Eternal life, i. e. he will bestow eternal life on them, who by patient continuance, &c.

b But obey unrighteousness, he will render indignation and wrath, &c.

thoughts the mean while accusing, or else excusing, one another ;)

16 In the day when God shall judge the secrets of men by Jesus Christ, according to my Gospel.

17 Behold, thou art called a Jew, and restest in the law, and makest thy boast of God,

18 And knowest his will, and approvest the things that are more excellent, being instructed out of the law ;

19 And art confident that thou thyself art a guide of the blind, a light of them, which are in darkness,

20 An instructor of the foolish, a teacher of babes, which hast the form of knowledge, and of the truth in the law.

21 Thou, therefore, which teachest another, teachest thou not thyself ? thou that preachest a man should not steal, dost thou steal ?

22 Thou that sayest a man should not commit adultery, dost thou commit adultery ? thou that abhorrest idols, dost thou commit sacrilege ?

23 Thou that makest thy boast of the law, through breaking the law dishonourest thou God ?

24 For the name of God is blasphemed among the Gentiles through you, as it is written.^d

^c Sacrilege, robbery, of temples.

^d As it is written, Isa. lii. 5. Ezek. xxxvi. 20.

25 For circumcision verily profiteth if thou keep the law; but if thou be a breaker of the law thy circumcision is made uncircumcision.

26 Therefore, if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision ?

27 And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law ?

28 For he is not a Jew which is one outwardly ; neither is *that* circumcision which is outward in the flesh :

29 But he is a Jew which is one inwardly ; and circumcision is *that* of the heart, in the spirit, *and not in the letter*; whose praise is not of men, but of God.

CHAP. III.

1 *The Jews' prerogative.* 20
None justified by the law,
but all by faith.

WHAT advantage then hath the Jew ? or what profit is there of circumcision ?

^e Circumcision, was an ordinance of the ceremonial law, considered of so great importance, that the Jews imagined it alone entitled them to the favour of God; but in the last verses of this chapter Paul assures them, that neither being a Jew outwardly, nor any external ceremony would avail any thing in securing their salvation.

^f By the letter and circumcision, by external circumcision.

2 Much every way; chiefly, because that unto them were committed the oracles of God.

3 For what if some did not believe? shall their unbelief make the faith of God without effect?

4 God forbid; yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

5 But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man.)

6 God forbid; for then how shall God judge the world?

7 For if the truth of God hath more abounded through my lie unto his glory, why yet am I also judged as a sinner?

8 And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.

9 What then? are we better than they? No, in no wise; for we have before proved both Jews and Gentiles, that they are all under sin;

10 As it is written, There is none righteous, no, not one;

11 There is none that understandeth, there is none that seeketh after God.

12 They are all gone out of the way, they are together become unprofitable; there is

none that doeth good, no, not one.

13 Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips:

14 Whose mouth is full of cursing and bitterness:

15 Their feet are swift to shed blood:

16 Destruction and misery are in their ways:

17 And the way of peace have they not known:

18 There is no fear of God before their eyes.

19 Now we know, that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God.

20 Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin.

21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

22 Even the righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe:

23 For all have sinned and come short of the glory of God;

24 Being justified freely by his grace, through the redemption that is in Christ Jesus:

25 Whom God hath set

forth to be a propitiation a through faith in his blood,^b to declare his righteousness for the remission of sins that are past, through the forbearance of God;

26 To declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus.

27 Where is boasting then? It is excluded. By what law? of works? Nay; but by the law of faith.

28 Therefore we conclude, that a man is justified by faith without the deeds of the law.^d

29 Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also:

a By a propitiation is meant, that by the appointment of God Christ died as a sacrifice for sin, & that God pardoned sin through the merits of that sacrifice.

b Through faith in his blood as shed for the remission of sins.

c Justified by faith; that faith by which men are justified, consists in a sincere disposition to believe every thing made known by God and by Christ, and to do every thing, which they have enjoined.

d Without the deeds of the law; this does not mean, that we are under no obligation to obey the law; the scriptures every where enjoin obedience as necessary to salvation; but the phrase means, that, since the obedience of the law is no less than perfect obedience, which no man can perform, he may through the grace of God be justified without it, by a sincere obedience accompanying faith.

30 Seeing it is one God which shall justify the circumcision by faith, and uncircumcision through faith.^e

31 Do we then make void the law through faith? God forbid; yea, we establish the law.

• CHAP. IV.

1 Abraham's faith was imputed to him for righteousness:
24 And so shall ours be.

WHAT shall we then say that Abraham our father as pertaining to the flesh, hath found?

2 For if Abraham were justified by works, he hath whereof to glory, but not before God.

3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

4 Now to him that worketh is the reward not reckoned of grace, but of debt.

5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

6 Even as David also describeth the blessedness of the

e In verse 30 circumcision means the Jews, and uncircumcision, the Gentiles. The apostle in this verse shows, that seeing there is one God of the Jews and Gentiles, he will finally treat both by the same rule; he will justify the Jews by faith in the scriptures, which he has given them, and the Gentiles, by the law of faith; which consists in a sincere disposition to know and do the will of God so far, as it is taught by the light of nature.

man unto whom God imputeth righteousness without works,

7 Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.

8 Blessed is the man to whom the Lord will not impute sin.

9 Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also ?a for we say that faith was reckoned to Abraham for righteousness.

10 How was it then reckoned ? when he was in circumcision, or in uncircumcision ? Not in circumcision, but in uncircumcision.

11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised ; that he might be the father of all them that believe, though they be not circumcised ; that righteousness might be imputed to them also;

12 And the father of circumcision to them, who are not of the circumcision only, but who also walk in the steps of that faith of our father A-

a It should be remembered that the word circumcision here means the Jews, & uncircumcision, the Gentiles, that is, all nations except the Jews. The apostle is here shewing, that the blessedness of pardon and forgiveness of sins, comes upon, or is extended to the Gentiles, as well as the Jews, and for this reason ; because Abraham's faith was accounted to him for righteousness, before he was circumcised.

braham, which he had being yet uncircumcised.

13 For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.

14 For if they, which are of the law be heirs, faith is made void, and the promise made of none effect.

15 Because the law worketh wrath ; for where no law is, there is no transgression.

16 Therefore it is of faith, that it might be by grace ; to the end the promise might be sure to all the seed ; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all,

17 (As it is written, I have made thee a father of many nations, before him, whom he believed, even God, who quickeneth the dead, and calleth those things which be not, as though they were :b

18 Who against hope believed in hope, that he might become the father of many nations ; according to that which

b Calletb, or speaketh of those things which do not yet exist, as though they now really existed ; for the promise to Abraham that he should be the father of many nations, was made when he was 100 and Sarah 90 years of age, and as yet they had no child ; but Abraham believed God that it should be, even according to that, which was spoken.

was spoken, So shall thy seed be.

19 And, being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb.

20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God:

21 And being fully persuaded that what he had promised he was able also to perform.

22 And therefore it was imputed to him for righteousness.

23 Now, it was not written for his sake alone that it was imputed to him;

24 But for us also, to whom it shall be imputed, if we believe on him, that raised up Jesus our Lord from the dead;

25 Who was delivered for our offences, and was raised again for our justification.

CHAP. V.

i Being justified by faith, we have peace with God. 12 Sin and death came by Adam, 17 righteousness and life by Christ.

THEREFORE, being justified by faith, we have peace with God through our Lord Jesus Christ:

2 By whom also we have access by faith into his grace wherein we stand, & rejoice in hope of the glory of God.

3 And not only so, but we

a Into this gracious covenant of pardon and salvation by Jesus Christ, wherein we stand.

glory in tribulations also; knowing that tribulation worketh patience;

4 And patience, experience; and experience, hope;

5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us.

6 For when we were yet without strength, in due time Christ died for the ungodly.

7 For scarcely for a righteous man will one die; yet adventure for a good man some would even dare to die.

8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

10 For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life.

11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.b

12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

13 (For until the law sin was in the world; but sin is

b Atonement, a state of reconciliation, and salvation, through the mediation, merits, and death of Christ.

not imputed when there is no law.

14 Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression,^c who is the figure of him that was to come.^d

15 But not as the offence so also is the free gift. For if through the offence of one many be dead; much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

16 And not as it was by one that sinned so is the gift; for the judgment was by one to condemnation, but the free gift is of many offences unto justification.

17 For if, by one man's offence, death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness, shall

reign in life by one, Jesus Christ :)

18 Therefore, as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.^e

19 For as by one man's disobedience many were made sinners; so by the obedience of one shall many be made righteous.

20 Moreover, the law entered that the offence might abound; but where sin abounded, grace did much more abound;

21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord.

CHAP. VI.

1 We must not live in sin, 2 for we are dead unto it, 12 nor let sin reign in us. 23 Death is the wages of sin.

WHAT shall we say, then?

^e They, that had not sinned after the similitude of Adam's transgression, are supposed to be infants and idiots, who, though subject to death, are not capable of actually sinning like Adam.

^d The likeness, on account of which Adam is called a figure or type of Christ, who was to come, consists in their communicating to mankind what peculiarly belonged to them; for as Adam communicated sin and death, so Christ communicated righteousness & life; and as Adam was the father of the first or natural life, which all enjoy, so Christ is the author of the second or future life, which all shall regain at the resurrection.

^f By justification of life, which is here said to come upon all, we are not to understand pardon and future felicity, for then the impenitently wicked would receive the reward of the righteous which is contrary to the express declaration of scripture; but we are to understand by it the sentence of God, by which Adam and his posterity were suffered to live awhile here on earth, and by which after death, they will all be raised from the dead at the last day, to receive the award of their deeds, whether they be good or bad.

Shall we continue in sin, that grace may abound?

3 God forbid: how shall we that are dead to sin live any longer therein?

4 Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death?

5 Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

6 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

7 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

8 For he that is dead is freed from sin.

9 Now, if we be dead with Christ, we believe that we shall also live with him:

10 Knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion over him.

11 Likewise reckon ye also yourselves to be dead indeed

12 How shall we, who are exposed to both temporal and spiritual death in consequence of sin, expect by continuing in it, to obtain everlasting life?

unto sin, but alive unto God through Jesus Christ our Lord.

13 Let not sin, therefore, reign in your mortal body, that ye should obey it in the lusts thereof:

14 Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

15 For sin shall not have dominion over you; for ye are not under the law, but under grace.

16 What then? shall we sin, because we are not under the law, but under grace? God forbid.

17 Know ye not, that to whom ye yield yourselves servants to obey; his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

18 Being then made free from sin, ye became the servants of righteousness.

19 I speak after the manner of men; because of the infirmity of your flesh; for as ye have yielded your members servants to uncleanness, and

20 But thanks be to God, that although ye were the servants of sin, yet ye have obeyed, &c.

Of the power of the law : Chap. vii. the holiness thereof:

to iniquity unto iniquity ; even so now yield your members servants to righteousness unto holiness.

20 For when ye were the servants of sin, ye were free from righteousness.

21 What fruit had ye then in those things whereof ye are now ashamed ? for the end of those things is death.

22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

23 For the wages of sin is death ; but the gift of God is eternal life through Jesus Christ our Lord.

CHAP. VII.

1 No law hath power over a man longer than he liveth.

7 The law is not sin, 12 but holy, just, and good.

KNOW ye not, brethren, (for I speak to them that knew the law,) how that the law hath dominion over a man as long as he liveth ?

2 For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead she is loosed from the law of her husband.

3 So then, if while her husband liveth she be married to another man, she shall be called an adulteress ; but if her husband be dead, she is free from that law ; so that she is no adulteress, though she be married to another man.

¶ Wherefore, my brethren, ye also are become dead to the law by the body of Christ ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.

5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

6 But now we are delivered from the law, that being dead wherein we were held ; that we should serve in newness of spirit, and not in the oldness of the letter.

7 What shall we say then ? Is the law sin ? God forbid. Nay, I had not known sin but by the law ; for I had not known lust, except the law had said, Thou shalt not covet.

8 But sin, taking occasion by the commandment, wrought in me all manner of concupis- cence. For without the law sin was dead.

9 For I was alive without the law once : but when the commandment came, sin re- vived, and I died.

10 And the commandment, which was ordained to life, I found to be unto death.

11 For sin, taking occasion by the commandment, deceiv- ed me, and by it slew me.

12 Wherefore the law is holy, and the commandment holy, and just, and good.

13 Was then that which is

good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

14 For we know that the law is spiritual; but I am carnal, sold under sin.

15 For that which I do, I allow not; for what I would, that do I not; but what I hate, that do I.

16 If then I do that which I would not, I consent unto the law, that it is good.

17 Now then it is no more I, that do it, but sin that dwelleth in me.

18 For I know that in me (that is, in my flesh) dwelleth no good thing; for to will is present with me; but how to perform that which is good, I find not.^a

19 For the good that I would, I do not; but the evil which I would not, that I do.

20 Now, if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

21 I find then a law, that, when I would do good, evil is present with me.

22 For I delight in the law of God after the inward man.

23 But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members.

^a I find not easy.

24 O wretched man that I am! who shall deliver me from the body of this death?

25 I thank God, through Jesus Christ our Lord. So then with the mind I myself serve the law of God, but with the flesh the law of sin.

CHAP. VIII.

1 Who are free from condemnation. 5, 18 What harm cometh of the flesh, 6, 14 and what good of the Spirit, 17 and what of being God's children.

THERE is, therefore, now no condemnation to them, which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

2 For the law of the Spirit of life in Christ Jesus, hath made me free from the law of sin and death.

3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh;

4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

5 For they that are after the flesh, do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit.

6 For to be carnally minded is death; but to be spiritu-

^b I thank God, that I am delivered through Jesus Christ our Lord.

and of the Spirit.

Chap. viii.

Of God's children.

ally minded is life and peace ;

7 Because the carnal mind is enmity against God ; for it is not subject to the law of God, neither indeed can be.

8 So then they that are in the flesh, cannot please God.

9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ, he is none of his.

10 And if Christ be in you, the body is dead because of sin ; but the Spirit is life because of righteousness.

11 But if the Spirit of him, that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit, that dwelleth in you.

12 Therefore, brethren, we are debtors, not to the flesh to live after the flesh.

13 For if ye live after the flesh ye shall die : but if ye through the Spirit do mortify the deeds of the body, ye shall live.

14 For as many as are led by the Spirit of God, they are the Sons of God.

15 For ye have not received the spirit of bondage again to fear ; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

16 The Spirit itself beareth witness with our spirit, that we are the children of God :

17 And if children, then

heirs ; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

18 For I reckon, that the sufferings of this present time are not worthy to be compared with the glory, which shall be revealed in us.

19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

20 For the creature was made subject to vanity, not willingly, but by reason of him, who hath subjected the same in hope ;

21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

22 For we know that the whole creation groaneth and travaileth in pain together until now :

23 And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

24 For we are saved by hope ;^a but hope that is seen is not hope ; for what a man seeth why doth he yet hope for ?

25 But if we hope for that we see not, then do we with patience wait for it.

26 Likewise the Spirit also helpeth our infirmities ; for

a We are saved in hope.

we know not what we should pray for as we ought ; but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren.

30 Moreover, whom he did predestinate, them he also called ; and whom he called, them he also justified ; and whom he justified, them he also glorified.

31 What shall we then say to these things ? If God be for us, who can be against us ?

32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things ?

33 Who shall lay any thing to the charge of God's elect ? It is God that justifieth ;

34 Who is he that condemneth ? ^b It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

^b Who is he that condemneth ? since it is Christ that died, or rather is risen and maketh intercession for us.

35 Who shall separate us from the love of Christ ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword ?

36 (As it is written, For thy sake we are killed all the day long ; we are accounted as sheep for the slaughter.)

37 Nay, in all these things we are more than conquerors through him that loved us.

38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

CHAP. IX.

1 Paul's sorrow for the Jews.
7 All Abraham's seed were not the children of the promise. 25 The calling of the Gentiles, and rejection of the Jews.

I SAY the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

2 That I have great heaviness and continual sorrow in my heart.

3 For I could wish that myself were accursed ^a from

^a Accursed ; this word might with propriety be translated separated ; & the verse be thus rendered : For I could wish myself separated, or cut off by death, from the visible church of Christ, instead of my brethren the

Christ for my brethren, my kinsmen according to the flesh:

4 Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;

5 Whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever. Amen.

6 Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel;

7 Neither, because they are the seed of Abraham, are they all children; but, in Isaac shall thy seed be called:

8 That is, They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed.

9 For this is the word of promise, At this time will I come, and Sarah shall have a son.

10 And not only this; but when Rebecca also had conceived by one, even by our father Isaac,

11 (For the children being

Jews. This strong expression was drawn from St. Paul, by the consideration, that the Jews, a people so long favoured with distinguished privileges, of which some are mentioned in the 4th and 5th verses, were, for their unbelief and obstinacy, about to be visited with heavy judgments, and to be rejected of God.

not yet born, neither having done any good or evil, that the purpose of God according to election might stand not of works, but of him that calleth,) 12 It was said unto her, The elder shall serve the younger.

13 As it is written, Jacob have I loved, but Esau have I hated.

14 What shall we say then? Is there unrighteousness with God? God forbid.

15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.^b

^b *He hardeneth*: This and the like expressions in the Bible may be understood to mean only, that God, by exercising patience and long-suffering towards persons or nations, allows them an opportunity to harden themselves. Thus God by his mercy and forbearance only can ever be said to harden the hearts of men.—The 22d verse not only justifies, but proves the correctness of this explanation.

The Jews rejected.

Romans. Christ the end of the law.

19 Thou wilt say then unto me, Why doth he yet find fault? for who hath resisted his will?

20 Nay but, O man, who art thou that repliest against God? shall the thing formed say to him that formed it, Why hast thou made me thus?

21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

22 What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction;

23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

24 Even us whom he hath called, not of the Jews only, but also of the Gentiles?

25 As he saith also in Osee,^c I will call them my people,^d which were not my people; and her Beloved, which was not beloved.

26 And it shall come to pass, that in the place where it was said unto them, Ye are

^c Osee, Hosea i. 10 & 11, 23.

^d Call them my people, I will call the Gentiles my people, which were formerly not my people, &c. St. Paul is here showing, that according to the prophecies in the Old Testament, the Gentiles were to be admitted to the privileges of the church of Christ.

not my people; there shall they be called the children of the living God.

27 Esaias ^e also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:

28 For he will finish the work, and cut it short in righteousness; because a short work will the Lord make upon the earth.

29 And, as Esaias said before,^f Except the Lord of sabaoth^g had left us a seed, we had been as Sodoma, and been made like unto Gomorrah.^h

30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith:

31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

32 Wherefore? Because they sought it not by faith, but as it were by the works of the

^e Esaias, Isaiah x. 22.

^f Esaias, Isaiah i. 9.

^g Sabaoth, hosts. The original Hebrew word signifies sun, moon, and stars, and also the angels.

^h Sodoma and Gomorrah: see Matt. x. 15. Being as Sodom and Gomorrah means, wholly destroyed.

ⁱ Which followed not after righteousness: i. e. the Gentiles, who formerly had no knowledge of Christ, or expectation of pardon & salvation by him.

law ; for they stumbled at that stumbling-stone ;^j

3a As it is written, Behold I lay in Sion a stumbling-stone and rock of offence ; and whosoever believeth on him shall not be ashamed.

CHAP. X.

1 *The difference of the righteousness of the law and that of faith.* 11 *No believer shall be confounded, whether Jew or Gentile.*

BRETHREN, my heart's desire and prayer to God for Israel is, that they might be saved.

2 For I bear them record, that they have a zeal of God, but not according to knowledge.

3 For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

4 For Christ is the end of the law for righteousness to every one that believeth.

5 For Moses describeth the righteousness which is of the law, That the man which doeth these things shall live by them.

6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven ? (that is, to bring Christ down from above :)

^j They stumbled at that stumbling-stone, i. e. the Jews stumbled at Jesus, or rejected him because they expected him to be a great temporal monarch, whereas they found him only a teacher of religion.

7 Or, who shall descend into the deep ? (that is, to bring up Christ again from the dead :)

8 But what saith it ? The word is nigh thee, even in thy mouth, and in thy heart ; that is, the word of faith, which we preach ;

9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved.

10 For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.

11 For the scripture saith, Whosoever believeth on him shall not be ashamed.

12 For there is no difference between the Jew and the Greek ; for the same Lord over all is rich unto all that call upon him.

13 For whosoever shall call upon the name of the Lord shall be saved.

14 How then shall they call on him in whom they have not believed ? And how shall they believe in him of whom they have not heard ? and how shall they hear without a preacher ?

15 And how shall they preach, except they be sent ? as it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things !

16 But they have not all obeyed the Gospel ; for Esaias

saith, Lord, who hath believed our report?

17 So then, faith cometh by hearing, and hearing by the word of God.

18 But I say, Have they not heard? Yes, verily, their sound went into all the earth, and their words unto the ends of the world.

19 But I say, Did not Israel know? First, Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.

20 But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.

21 But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

CHAP. XI.

1 God hath not cast off all Israel. 7 Some were elected, though the rest were hardened. 18 The Gentiles may not boast.

I SAY then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

2 God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias?^b how he maketh intercession to God against Israel, saying,

^a Wot ye not, know ye not?

^b Elias, Elijah. (1 Kings xix. 14.)

3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

4 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.

5 Even so then, at this present time also there is a remnant according to the election of grace.

6 And if by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then it is no more grace; otherwise work is no more work.

7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded,^c

8 (According as it is written,^d God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear) unto this day.

9 And David saith,^e Let their table be made a snare, and a trap, and a stumbling-block, and a recompense unto them:

10 Let their eyes be darkened, that they may not see, and bow down their back alway.

^c Were blinded by their own evil dispositions.

^d As it is written, Isaiah xxix. 10, and vi. 9.

^e David saith, Ps. lxix. 22, 23.

11 I say then, Have they stumbled that they should fall? God forbid; but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.

12 Now, if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?

13 For I speak to you, Gentiles, in as much as I am the apostle of the Gentiles, I magnify mine office;

14 If by any means I may provoke to emulation *them which are my flesh*, and might save some of them.

15 For if the casting away of them be the reconciling of the world, what shall the receiving of *them* be, but life from the dead?

16 For if the first-fruit be holy, the lump is also holy; and if the root be holy, so are the branches.

17 And if some of the branches be broken off, and thou, being a wild olive-tree, wert grafted in among them, and with them partakest of the root and fatness of the olive-tree;

18 Boast not against the branches; but if thou boast, thou bearest not the root, but the root thee.

19 Thou wilt say then, The branches were broken off, that I might be grafted in.

20 Well; because of unbelief they were broken off, and

thou standest by faith. Be not high-minded, but fear:

21 For if God spared not the natural branches, take heed lest he also spare not thee.

22 Behold, therefore, the goodness and severity of God; on them which fell, severity; but toward thee, goodness, if thou continue in his goodness; otherwise thou also shalt be cut off.

23 And they also, if they abide not still in unbelief, shall be grafted in; for God is able to graft them in again.

24 For if thou wert cut out of the olive-tree, which is wild by nature, and wert grafted contrary to nature into a good olive-tree; how much more shall these, which be the natural branches, be grafted into their own olive-tree?

25 For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits,) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

26 And so all Israel shall be saved as it is written, *f* There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.

27 For this is my covenant unto them, when I shall take away their sins.

28 As concerning the Gospel, *they are enemies for your sakes;* but as touching the election,

f As it is written, Isa. lix. 20.

God's judgments unsearch- Romans. able. Love recommended.
they are beloved for the fa- ceptable unto God, which is
thers' sakes. your reasonable service.

29 For the gifts & calling of God are without repentance. g

30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief;

31 Even so have these also now not believed, that through your mercy they may obtain mercy.

32 For God hath concluded them all in unbelief, that he might have mercy upon all.

33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!

34 For who hath known the mind of the Lord? or who hath been his counsellor?

35 Or who hath first given to him, and it shall be recompensed unto him again?

36 For of him, and through him, and to him, are all things; to whom be glory for ever. Amen.

CHAP. XII.

1 God's mercies must move us to please God. 19 Revenge is specially forbidden.

I BESEECH you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy; ac-

g The gifts and calling, &c. Of the blessings, which God bestowed on Abraham and his seed, and his calling, or making them his people, God will not repent.

2 And be not conformed to this world; but be transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.

3 For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

4 For as we have many members in one body, and all members have not the same office;

5 So we, being many, are one body in Christ, and every one members one of another.

6 Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith;

7 Or ministry, let us wait on our ministering; or he that teacheth, on teaching;

8 Or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

9 Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.

10 Be kindly affectioned one to another with brotherly love; in honour preferring one another;

11 Not slothful in business; fervent in spirit; serving the Lord;

12 Rejoicing in hope; patient in tribulation; continuing instant in prayer;

13 Distributing to the necessity of saints; given to hospitality.

14 Bless them which persecute you; Bless, and curse not.

15 Rejoice with them that do rejoice, and weep with them that weep.

16 Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

17 Recompense to no man evil for evil. Provide things honest in the sight of all men.

18 If it be possible, as much as lieth in you, live peaceably with all men.

19 Dearly beloved, avenge not yourselves, but rather give place unto wrath;^a for it is written, Vengeance is mine; I will repay, saith the Lord.

20 Therefore, if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head.^b

a Rather give place unto wrath, yield to the wrath of your enemies, without opposing it, or leave them to the wrath of God, whose prerogative alone it is, to repay.

b Thou shalt heap coals of fire on his head; for in so doing, thou wilt soften him by thy kindness, and make him lay down the enmity, which he bears to thee.

21 Be not overcome of evil, but overcome evil with good.

CHAP. XIII.

1 Of duties to magistrates. **8** Love is the fulfilling of the law. **11** Against gluttony, drunkenness, and the works of darkness.

LET every soul be subject unto the higher powers; for there is no power but of God; the powers that be, are ordained of God.

2 Whosoever, therefore, resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation;

3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same:

4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him, that doeth evil.

5 Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake.

6 For, for this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing.

7 Render, therefore, to all their dues; tribute, to whom tribute is due; custom, to whom custom; fear, to whom fear; honour, to whom honour.

8 Owe no man any thing, but to love one another; for he that loveth another hath fulfilled the law.

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

10 Love worketh no ill to his neighbour; therefore love is the fulfilling of the law.

11 And that, knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed.^a

12 The night is far spent, the day is at hand; let us, therefore, cast off the works of darkness, and let us put on the armour of light.

13 Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying:

14 But put ye on the Lord

a Than when we first believed.

b But not passionately to dispute his opinions. It may here be observed, that the Jewish converts at Rome supposed, that certain meats forbidden by Moses, were unclean in themselves, and that the days, which he ordered to be kept holy, were still to be sanctified; they therefore considered their Gentile brethren as profane; because they paid no religious regard to meats and days. On the other hand the Gentiles despised the Jews as bigots, for making distinctions of meats and days, which to them appeared unnecessary. St. Paul, therefore, wrote this chapter to conciliate the Jews and Gentiles, and to shew them, that neither meats nor days commended them to God; but still, that it was sinful for any man to eat or to do any thing, which he himself really thought was sinful.

Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

CHAP. XIV.

1 Men may not condemn or condemn one another for things indifferent, **13** but take heed of giving offence in them:

HIM that is weak in the faith *a* receive ye, but not to doubtful disputations.^b

2 For one believeth that he may eat all things; another, who is weak, eateth herbs.

3 Let not him that eateth despise him that eateth not; and let not him which eateth not, judge him that eateth; for God hath received him.

4 Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up; for God is able to make him stand.

5 One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind.

6 He that regardeth the day, regardeth it unto the

a Weak in the faith, concerning meats and days.

Lord ; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks ; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

7 For none of us liveth to himself, and no man dieth to himself.

8 For whether we live, we live unto the Lord ; and whether we die, we die unto the Lord ; whether we live, therefore, or die, we are the Lord's.

9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

10 But why dost thou judge thy brother ? or why dost thou set at nought thy brother ? for we shall all stand before the judgment-seat of Christ.

11 For it is written, As I live saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

12 So then, every one of us shall give account of himself to God.

13 Let us not, therefore, judge one another any more ; but judge this rather, that no man put a stumbling-block, or an occasion to fall, in his brother's way.

14 I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself; but to him that esteemeth

any thing to be unclean, to him it is unclean.

15 But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat for whom Christ died.

16 Let not then your good be evil spoken of;

17 For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost.

18 For he that in these things serveth Christ is acceptable to God, and approved of men.

19 Let us, therefore, follow after the things that make for peace, and things wherewith one may edify another.

20 For meat destroy not the work of God. All things indeed are pure ; but it is evil for that man who eateth with offence.^c

21 It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth or is offended, or is made weak.

22 Hast thou faith ? have it to thyself before God. Happy is he that condemneth not himself in that thing, which he alloweth.

23 And he that doubteth ^d is ^eWith offence, giving offence to others, or believing himself, that it is sinful.

^d He that doubteth, whether it be lawful to eat any thing, is condemned, or is guilty, if he does eat it. Whatever is done without a conviction of its lawfulness, is really sin, though in reality it be in itself lawful.

damned if he eat, because he eateth not of faith; for whatsoever is not of faith is sin.

CHAP. XV.

1 *The strong must bear with the weak.* 2 *We may not please ourselves, but receive one another, as Christ did us all.*

WE then that are strong ought to bear the infirmities of the weak,^b and not to please ourselves.

2 Let every one of us please his neighbour for his good to edification:

3 For even Christ pleased not himself; but, as it is written,^c The reproaches of them that reproached thee fell on me.

4 For whatsoever things were written aforetime were written for our learning; that we, through patience and comfort of the scriptures, might have hope.

5 Now the God of patience and consolation grant you to be like-minded one toward another, according to Christ Jesus;

6 That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.

7 Wherefore receive ye one another, as Christ also received us, to the glory of God.

a That are strong, or more fully instructed in the doctrine of Christ.

b Infirmities of the weak, the prejudices or prepossessions of the ignorant.

c As it is written, Ps. lxix. 9.

8 Now I say, That Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers;

9 And that the Gentiles might glorify God for his mercy; as it is written,^d For this cause I will confess to thee among the Gentiles, and sing unto thy name.

10 And again he saith,^e Rejoice, ye Gentiles, with his people.

11 And again,^f Praise the Lord, all ye Gentiles; and laud him, all ye people.

12 And again, Esaias saith,^g There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust.

13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

15 Nevertheless, brethren, I have written the more boldly

d As it is written, Ps. xviii. 49.

e Deut. xxxii. 43.

f Ps. cxvii. 1.

g Isaiah xi. 10. The design of the apostles in this place is to persuade the Jewish and Gentile converts to a cordial union in the worship of God; and to shew the Jews, that this union of the Gentiles with them, was foretold in their own scriptures.

unto you in some sort, as putting you in mind, because of the grace, that is given to me of God,

16 That I should be the minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

17 I have, therefore, whereof I may glory through Jesus Christ in those things which pertain to God.

18 For I will not dare to speak of any of those things, which Christ hath not wrought by me, to make the Gentiles obedient by word and deed,

19 Through mighty signs & wonders, by the power of the Spirit of God ; so that from Jerusalem, and round about unto Illyricum,^b I have fully preached the Gospel of Christ.

20 Yea, so have I strived to preach the Gospel, not where Christ was named, lest I should build upon another man's foundation :

21 But, as it is written,ⁱ To whom he was not spoken of, they shall see ; and they that have not heard shall understand.

22 For which cause also I have been much hindered from coming to you.

^b Illyricum was a country in Europe, lying between Pannonia and the Adriatic sea. It is now called Scavonia.

ⁱ As it is written, Isaiah iii. 15.

23 But now, having no more place in these parts, and having a great desire these many years to come unto you ;

24 Whensoever I take my journey into Spain I will come to you : for I trust to see you on my journey, & to be brought on my way thitherward by you, if first I be somewhat filled with your company.

25 But now I go unto Jerusalem to minister unto the saints.^j

26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor sairⁱ, which are at Jerusalem.

27 It hath pleased them verily, and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things. ^k

28 When, therefore, I have performed this, and have sealed to them this fruit, I will come by you into Spain.

29 And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the Gospel of Christ.

30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me ;

^j To minister unto the saints, to carry the money I have collected for the brethren in Judea.

^k Carnal things, comforts and necessaries of life.

31 That I may be delivered from them that do not believe in Judea; and that my service which I have for Jerusalem may be accepted of the saints;

32 That I may come unto you with joy by the will of God, and may with you be refreshed.

33 Now the God of peace be with you all. Amen.

CHAP. XVI.

1 Paul sendeth greetings to many, 25 and endeth with praise and thanks to God.

I COMMEND unto you Phebe our sister, which is a servant of the church which is at Cenchrea;

2 That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you; for she hath been a succourer of many, and of myself also.

3 Greet a Priscilla and Aquila, my helpers in Christ Jesus;

4 Who have for my life laid down their own necks; unto whom not only I give thanks, but also all the churches of the Gentiles.

5 Likewise greet the church that is in their house. Salute my well-beloved Epenetus,

^a Greet and Salute are words of civility and respect, which imply the same, as to wish well, or to give our love, or regard.

who is the first-fruits of Achaia unto Christ.^b

6 Greet Mary, who bestowed much labour on us.

7 Salute Andronicus and Junia my kinsmen and my fellow-prisoners, who are of note among the apostles, who also were in Christ before me.

8 Greet Amplias, my beloved in the Lord.

9 Salute Urbane, our helper in Christ, and Stachys my beloved.

10 Salute Apelles approved in Christ. Salute them which are of Aristobulus' household.

11 Salute Herodion my kinsman. Greet them that be of the household of Narcissus, which are in the Lord.

12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and mine.

14 Salute Asyneritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15 Salute Philologus and Julia, Nereus and his sister, and Olympas, and all the saints which are with them.

16 Salute one another with an holy kiss. The churches of Christ salute you.

17 Now I beseech you,

^bFirst-fruits of Achæa, the first person I converted in Achæa.

brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them.

18 For they that are such, serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

19 For your obedience is come abroad unto all men. I am glad, therefore, on your behalf; but yet I would have you wise unto that which is good, and simple concerning evil.

20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

21 Timotheus my work-fellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

22 I Tertius, who wrote this epistle, salute you in the Lord.

23 Gaius mine host, and

c Gaius mine host, Gaius or Caius, with whom I lodge.

of the whole church, saluteth you. Erastus, the chamberlain of the city, saluteth you, and Quartus a brother.

24 The grace of our Lord Jesus Christ be with you all. Amen.

25 Now, to him that is of power to establish you according to my gospel, and the preaching of Jesus Christ, (according to the revelation of the mystery which was kept secret since the world began,

26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith ;)

27 To God only wise, be Glory through Jesus Christ for ever. Amen.

¶ Written to the Romans from Corinthus, and sent by Phebe, servant of the church at Cenchrea.

PREFATORY REMARKS

TO THE FIRST EPISTLE OF PAUL TO THE CORINTHIANS.

CORINTH was a rich and luxurious city in Achaia, situated upon the isthmus, which connected the Peloponnesus, now Morea, with the northern part of Greece. It was favourably situated for commerce; and at the time this Epistle was written, about A. D. 57, it was one of the most celebrated cities in Greece for its learning and magnificence, and no less for the profligacy and wickedness of its inhabitants.

St. Paul first visited Corinth about A. D. 51, and establish-

ed a flourishing church, in which were some Jews of note, but the greater part were idolatrous Gentiles. After several years absence a false teacher appeared among them, and introduced division and disorder. In this situation of the church some of the members wrote to Paul for advice and direction, and not being able to visit them again so early as he intended, about A. D. 57, he wrote this first Epistle, in which he reproves the false teacher and his adherents; and because they had ridiculed him as rude in speech, he informed them, that in preaching the Gospel, Christ had ordered him to avoid the enticing words of man's wisdom. He told them, their luxurious manner of living was inconsistent with the purity of the Gospel, and sharply reproved them for referring their disputes to Heathen courts of justice for settlement.

The apostle then answers certain questions concerning marriage, celibacy, and divorce. He proves his apostleship, which the false teacher had presumed to question, declares it sinful to sit down with Heathens in an idol's temple to partake of the sacrifices,—gives rules for the behaviour of both sexes in the public assemblies, rebukes the whole church for the indecent manner, in which they had celebrated the Lord's Supper,—proves against the opinion of the Greek philosophers and Jewish Sadducees, not only the possibility, but the certainty of the resurrection of the dead, and exhorts the Corinthians to make collections for the saints at Jerusalem, who were reduced to great distress.

¶ THE FIRST EPISTLE OF PAUL THE APOSTLE, TO THE CORINTHIANS.

CHAP. I.

¶ After salutation and thanksgiving, 10 he exhorteth to unity, 12 and reproveth their dissensions. 18 God destroyeth the wisdom of the wise.

PAUL, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother,

2 Unto the church of God which is at Corinth, to them that are sanctified in Christ

Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs & ours:

3 Grace be unto you, and peace, from God our Father, & from the Lord Jesus Christ.

4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;

5 That in every thing ye are enriched by him, in all utterance, & in all knowledge;

6 Even as the testimony of Christ was confirmed in you :

7 So that ye come behind in no gift ; waiting for the coming of our Lord Jesus Christ :

8 Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ :

9 God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you ; but that ye be perfectly joined together in the same mind, and in the same judgment.

11 For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you.

12 Now this I say, That every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ.

13 Is Christ divided ? was Paul crucified for you ? or were ye baptized in the name of Paul ?^a

14 I thank God that I bap-

^a To be baptized into the name of any person, or into a person, signifies, to enter one's self a disciple of him, into whose name he is baptized, and to profess that he submits himself implicitly to his authority, and receives his doctrines and rules.

tized none of you, but Crispus and Gaius ;

15 Lest any should say that I had baptized in mine own name.

16 And I baptized also the household of Stephanas ; besides, I know not whether I baptized any other.

17 For Christ sent me not to baptize, but to preach the Gospel ; not with wisdom of words, lest the cross of Christ ^b should be made of none effect.

18 For the preaching of the cross is to them that perish, foolishness ; but unto us which are saved, it is the power of God.

19 For it is written,^c I will destroy the wisdom of the wise,^d and will bring to nothing the understanding of the prudent.^e

20 Where is the wise ? where is the scribe ? where is the disputer of this world ? hath not God made foolish the wisdom of this world.^f

21 For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

^b Cross of Christ. The doctrine of salvation through the cross, or the sufferings and death of Christ.

^c It is written, Isaiah, xxix. 14.

^{d e f} The Wisdom of the wise, the wisdom of this world, and the understanding of the prudent, are expressions of singular import, and signify the false doctrines of the Jewish teachers, and Gentile philosophers.

23 For the Jews require a sign, and the Greeks seek after wisdom :

23 But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness ;

24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

25 Because the foolishness of God is wiser than men ; and the weakness of God is stronger than men.

26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called :

27 But God hath chosen the foolish things of the world to confound the wise ; and God hath chosen the weak things of the world to confound the things which are mighty ;

28 And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are ;

29 That no flesh should glory in his presence.

30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption ;

31 That, according as it is written, He that glorieth, let him glory in the Lord.

CHAP. II.

Paul declareth that his preaching far excelleth all human wisdom.

AND I, brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God.

2 For I determined not to know any thing among you, ^a save Jesus Christ, and him crucified.

3 And I was with you in weakness, and in fear, and in much trembling.

4 And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power ;

5 That your faith should not stand in the wisdom of men, but in the power of God.

6 Howbeit, we speak wisdom among them that are perfect ; ^b yet not the wisdom of this world, nor the princes of this world, that come to nought ;

7 But we speak the wisdom of God ^c in a mystery, even the hidden wisdom, which God ordained before the world unto our glory ;

8 Which none of the princes of this world knew ; for

^a Not to know any thing : not to make known or teach any thing among you.

^b Them, that are perfect, those who were fully instructed in the doctrines of the Gospel, and were become sincere disciples of Jesus Christ.

^c The wisdom of God, salvation by Jesus Christ.

had they known it, they would not have crucified the Lord of glory.

9 But as it is written,^d Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

10 But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God.

11 For what man knoweth the things of a man, save the spirit of man which is in him? even so, the things of God knoweth no man, but the Spirit of God.

12 Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.

13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

14 But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned.

15 But he that is spiritual judgeth all things, yet he himself is judged of no man.

^d It is written, Isaiah lxiv. 4.

^e The natural man, one who makes his senses, passions, and prejudices the measure of truth, and the rule of his conduct.

16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

CHAP. III.

1 Milk is fit for children. 16 Men the temples of God: 17 which must be kept holy.

AND I, brethren, could not speak unto you as unto spiritual, but as unto carnal,^a even as unto babes in Christ.

2 I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able.

3 For ye are yet carnal; for whereas there is among you envying and strife, and divisions, are ye not carnal, and walk as men?

4 For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?

5 Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

6 I have planted; Apollos watered; but God gave the increase.

7 So then, neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

8 Now he that planteth and he that watereth are one; and every man shall receive his own reward, according to his own labour.

9 For we are labourers together with God; ye are

^a Carnal, fleshly, weak or stupid, and under the influence of the passions,

Of strife and division. I. Corinthians. Of worldly wisdom.

God's husbandry; ye are God's building.

10 According to the grace of God, which is given unto me, as a wise master-builder, I have laid the foundation, & another buildeth thereon: But let every man take heed how he buildeth thereupon.

11 For other foundation can no man lay than that is laid, which is Jesus Christ.

12 Now, if any man build upon this foundation, gold, silver,^b precious stones, wood, hay, stubble;

13 Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire;^c and the fire shall try every man's work of what sort it is.

14 If any man's work abide, which he hath built thereupon,^d he shall receive a reward.

15 If any man's work shall

b If any man, upon this foundation, build gold, silver, &c. As the Christian church consists of believers of all nations, the materials here called gold, silver, &c. must be the disciples of Christ, converted by the preachers of the Gospel. The disciples, whom any one converted, are in the next verse called his *work*.

c It is supposed, that by *fire* here is meant persecution, which was about to try the Christians, and would reveal or manifest who were the true, and who the false professors.

d If any man's work abide, &c. If any man's or teacher's disciples, whom he has added to the church of Christ, abide the trial of persecution, he shall receive the reward of a faithful servant; (15th verse,) but if they

be burnt, he shall suffer loss; but he himself shall be saved; yet so as by fire.

16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are.

18 Let no man deceive himself; if any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

19 For the wisdom of this world is foolishness with God; for it is written, He taketh the wise in their own craftiness.

20 And again, The Lord knoweth the thoughts of the wise, that they are vain.

21 Therefore let no man glory in men; for all things are yours;

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present or things to come; all are yours;

23 And ye are Christ's; and Christ is God's.

CHAP. IV.

1 How to account of ministers.

7 We have nothing which we have not received. 15 The apostles are our fathers in Christ.

endure not the fiery trial, he will lose his reward; however, he himself shall be saved, yet not without persecution.

LET a man so account of us as of the ministers of Christ, and stewards of the mysteries of God.

2 Moreover, it is required in stewards, that a man be found faithful.

3 But with me it is a very small thing, that I should be judged of you, or of man's judgment; yea, I judge not mine own self.

4 For I know nothing by myself; yet am I not hereby justified; but he that judgeth me is the Lord.

5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God.

6 And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another.

7 For who maketh thee to differ from another? and what hast thou that thou didst not receive? now, if thou didst receive it, why dost thou glory as if thou hadst not received it?

8 Now ye are full, now ye are rich, ye have reigned as kings without us; and I would to God ye did reign, that we also might reign with you.

9 For I think that God hath set forth us the apostles last, as it were appointed to death; for, we are made a spectacle unto the world, and to angels, and to men.

10 We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised.

11 Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place;

12 And labour, working with our own hands; being reviled, we bless; being persecuted, we suffer it;

13 Being defamed, we intreat; we are made as the filth of the world, and are the off-scouring of all things unto this day.

14 I write not these things to shame you, but, as my beloved sons, I warn you.

15 For though ye have ten thousand instructors in Christ, yet have ye not many fathers; for in Christ Jesus I have begotten you through the Gospel.

16 Wherefore, I beseech you, be ye followers of me.

17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

Of the incestuous person. I. Cor. Offenders to be shamed.

18 Now some are puffed up, as though I would not come to you.

19 But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power.

20 For the kingdom of God is not in word, but in power.

21 What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?

CHAP. V.

1 *The incestuous person. 7 The old leaven must be purged out. 10 Heinous offenders are to be avoided.*

IT is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.

2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.

3 For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed;

4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,

5 To deliver such an one unto Satan for the destruction of

the flesh, ^a that the spirit may be saved in the day of our Lord Jesus.

6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?

7 Purge out, therefore, the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:

8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

9 I wrote unto you in an epistle not to company with fornicators:

10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.

11 But now I have written unto you not to keep company, if any man, that is called a brother, be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.

12 For what have I to do to judge them also that are without, do not ye judge them that are within?

a To deliver such an one unto Satan, &c. Some suppose this means only excommunication from the visible church of Christ; others are of opinion, it may denote some particular punishment, which the apostles were empowered to inflict.

13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

CHAP. VI.

1 *Of going to law with the brethren.* 15 *Our bodies are Christ's members.*

DARE any of you, having a matter against another, go to law before the unjust, and not before the saints?

2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters.

3 Know ye not that we shall judge angels? how much more things that pertain to this life?

4 If then ye have judgments of things pertaining to this life, set them to judge, who are least esteemed in the church.

5 I speak to your shame. Is it so that there is not a wise man among you? no, not one that shall be able to judge between his brethren?

6 But brother goeth to law with brother, and that before the unbelievers.

7 Now, therefore, there is utterly a fault among you, because ye go to law one with another; why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?

8 Nay, ye do wrong, and defraud, and that your brethren.

9 Know ye not that the un-

righteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

11 And such were some of you; but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God.

12 All things are lawful unto me, but all things are not expedient; all things are lawful for me, but I will not be brought under the power of any.

13 Meats for the belly, and the belly for meats; but God shall destroy both it and them. Now the body is not for fornication, but for the Lord, and the Lord for the body.

14 And God hath both raised up the Lord, and will also raise up us by his own power.

15 Know ye not that your bodies are the members of Christ? shall I then take the members of Christ and make them the members of an harlot? God forbid.

16 What! knew ye not that he which is joined to an harlot is one body? for two (saith he) shall be one flesh.

17 But he that is joined unto the Lord is one spirit.

18 Flee fornication. Eve-

ry sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

19 What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God? and ye are not your own,

20 For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's.

CHAP. VII.*

1 *He treateth of marriage, & shewing it to be a remedy against fornication.*

NOW, concerning the things whereof ye wrote unto me; It is good for a man not to touch a woman.^a

2 Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband.

3 Let the husband render unto the wife due benevolence; and likewise also the wife unto the husband.

a It is good for a person in this state of persecution, not to marry.

b Let every man, &c. i. e. let neither man nor wife put away or forsake the other, as some falsely imagine it a duty.

* To understand this chapter, it is necessary to know, that the Jews considered matrimony a sacred duty, and that the Grecian philosophers taught, that if a man would be happy, he should not marry. The brethren at Corinth, therefore, wrote to St. Paul, desiring him to inform them whether, in their present state of persecution, they might not without sin, abstain from marriage altogether; and whether such as were already married, might not dissolve their marriage vows on account of the trials, to which they were exposed. Although their letter to the apostle is now lost, its contents are suggested by this chapter, which he wrote in answer, and which contains his advice and direction.

4 The wife hath not power of her own body, but the husband; and likewise also the husband hath not power of his own body, but the wife.

5 Defraud ye not one the other, c except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

6 But I speak this by permission, and not of commandment.

7 For I would that all men were even as myself; but every man hath his proper gift of God, one after this manner, and another after that.

8 I say, therefore, to the unmarried and widows, It is good for them that they abide even as I.

9 But if they cannot contain, let them marry; for it is better to marry than to burn.

10 And unto the married I

c Defraud ye not one another, &c. Paul here, speaking to the man and wife, says, defraud or forsake ye not one another, except it be by mutual consent for a certain time, when you may wish more particularly to attend to the duties of devotion.

command, yet not I but the Lord ; Let not the wife depart from her husband ;

11 But, and if she depart, let her remain unmarried, or be reconciled to her husband ; and let not the husband put away his wife.

12 But to the rest speak I, net the Lord ; If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband ; else were your children unclean ; but now are they holy.

15 (But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases ; but God hath called us to peace.)

16 For what knowest thou, O wife, whether thou shalt save thy husband ? or how knowest thou, O man, whether thou shalt save thy wife ?

17 But as God hath distrib-

d If any brother, &c. It was thought by some, that if either of the married party were a Christian and the other not, it was the duty of the Christian to put away the other ; but Paul taught otherwise.

e Save or convert thy husband.

uted to every man, as the Lord hath called every one, so let him walk ; and so ordain I in all churches.

18 Is any man called being circumcised ? let him not become uncircumcised ; is any called in uncircumcision ? let him not become circumcised.

19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

20 Let every man abide in the same calling wherein he was called.

21 Art thou called, being a servant ? care not for it ; but if thou mayest be made free, use it rather.

22 For he that is called in the Lord, being a servant, is the Lord's free man ; likewise also he that is called, being free, is Christ's servant.

23 Ye are bought with a price ; be not ye the servants of men.

24 Brethren, let every man wherein he is called therein abide with God.

25 Now, concerning virgins, *f* I have no commandment of the Lord ; yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful.

26 I suppose, therefore, that this is good for the present dis-

f Concerning virgins. The original word, here translated virgins, denotes persons of either sex, who have never been married.

tress ;^g I say, that it is good for a man so to be.^h

27 Art thou bound unto a wife ? seek not to be loosed. Art thou loosed from a wife ? seek not a wife.

28 But, and if thou marry, thou hast not sinned ; and if a virgin marry, she hath not sinned ; nevertheless, such shall have trouble in the flesh ;ⁱ but I spare you.^j

29 But this I say, brethren, the time is short ; it remaineth, that both they that have wives, be as though they had none ;

30 And they that weep, as though they wept not ; and they that rejoice, as though they rejoiced not ; and they that buy, as though they possessed not ;

31 And they that use this world, as not abusing it ;^k for the fashion of this world passeth away.

32 But I would have you without carefulness.^l He that is unmarried careth for the things that belong to the Lord, how he may please the Lord :

33 But he that is married careth for the things that are of the world, how he may please his wife.

^g Distress, persecution.

^h So to be, to live unmarried.

ⁱ In the flesh, in this life.

^j But I spare you the pains of farther hearing these remarks.

^k As not abusing it, as not using it.

^l Without carefulness, without anxious care.

34 There is difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit ; but she that is married careth for the things of the world, how she may please her husband.

35 And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.

36 But if any man think that he behaveth himself uncomely toward his virgin,^m if she pass the flower of her age,ⁿ and need so require,^o let him do what he will,^p he sinneth not ; let them marry.

37 Nevertheless, he that standeth steadfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart, that he will keep his virgin, doeth well.

38 So then, he that giveth her in marriage doeth well ; but he that giveth her not in marriage doeth better.

39 The wife is bound by

^m If any man think, he has improperly withheld his virgin daughter from marriage.

ⁿ If she pass, &c. If she be of suitable age, and unmarried.

^o And need so require, and wishes to marry.

^p Let him do what he will, let him, if he will, grant her request ; in so doing he does not sin ; let such virgin daughters marry.

the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.

40 But she is happier if she so abide, after my judgment; and I think also that I have the Spirit of God.

CHAP. VIII.*

1 *To abstain from meats offered to idols.* 8 *We must not abuse our Christian liberty.*

NOW, as touching *a* things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

2 And if any man think that he knoweth any thing, he knoweth nothing yet, as he ought to know.

3 But if any man love God, the same is known of him.

4 As concerning, therefore, the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other god but one.

5 For though there be that are called gods, whether in

a Touching, concerning.

* To render this chapter more intelligible, it may be observed, that when the Heathens offered sacrifices of such animals as were fit for food, a part of the carcase was burnt on the altar, a part was given to the priest, and on the remainder the offerers feasted with their friends, either in the idol's temple, or at home. Sometimes a part was sent as a present to friends; and if the sacrifice was large, a part of it was sold in the market. To these idolatrous feasts the Christians were often invited, and sometimes went. To caution them against offending their weak or ignorant brethren, and to direct them in their intercourse with their idolatrous neighbours Paul wrote this and part of the tenth chapter.

heaven or in earth, (as there be gods many, and lords many,) 6 But to us *there is but one*

God the Father, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him.

7 Howbeit, *there is not in every man that knowledge;* for some, with conscience of the idol, unto this hour eat it *b* as a thing offered unto an idol; & their conscience being weak is defiled.

8 But meat commendeth us not to God; for neither, if we eat, are we the better; neither, if we eat not, are we the worse.

9 But take heed, lest by any means this liberty of yours become a stumbling-block to them that are weak.

10 For if any man see thee, which hast knowledge, sit at meat in the idol's temple, shall not the conscience of him, which is weak, be emboldened to eat those things, which are offered to idols;

11 And through thy knowledge shall the weak brother perish, for whom Christ died?

12 But when ye sin so a-

b Eat it, eat the sacrifice.

Ministers ought to I. Corinthians. *live by the gospel.*

against the brethren, and wound their weak conscience, ye sin against Christ.

13 Wherefore, if meat make my brother to offend,^c I will eat no flesh while the world standeth, lest I make my brother to offend.

CHAP. IX.*

1 *Paul sheweth his liberty, and that the ministers ought to live by the Gospel.* 24 *Our life is like unto a race.*

AM I not an apostle? am I not free? ^a have I not seen Jesus Christ our Lord? are not ye my work in the Lord?

2 If I be not an apostle unto others, yet doubtless I am to you; for the seal of mine apostleship are ye in the Lord.

3 Mine answer to them that do examine me, is this;

4 Have we not power to eat and to drink?

5 Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord,^b and Cephas?^c

^c *Make my brother to offend, offend my brother, or cause him to sin.*

^a *Am I not a free-man?*

^b *The brethren of the Lord, James, Judas, and Simon.*

^c *Cephas, Peter.*

* To understand this chapter, we may suppose, some enemy to Paul had taught the Corinthians, that he was an impostor, not an apostle, and that his preaching *gratis*, or without compensation, was an evidence, he was conscious of it; but he assures them he *was* an apostle and a free-man, and that he had power, or a right to eat and drink at their expense, or to require a support not only for himself, but also for a wife or sister, had he found it convenient or necessary for either to accompany him; and though he declined using this power, he taught, that they, who preach the Gospel, ought to live of the Gospel, or were entitled to a support for their labour.

6 Or I only and Barnabas, have not we power to forbear working?

7 Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

8 Say I these things as a man? or saith not the law the same also?

9 For it is written in the law of Moses,^d Thou shalt not muzzle the mouth of the ox, that treadeth out the corn. Deth God take care for oxen?

10 Or saith he it altogether for our sakes? For our sakes, no doubt, this is written; that he that ploweth should plow in hope; and that he that thresheth in hope, should be partaker of his hope.

11 If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?^e

12 If others be partakers of this power over you, are not we rather? Nevertheless, we have not used this power; but

^d *In the law of Moses. Deut. xxv. 4.*

^e *Carnal things, the necessities and comforts of life.*

suffer all things, lest we should hinder the Gospel of Christ.

13 Do ye not know, that they which minister about holy things, live of the things of the temple? and they which wait at the altar, are partakers with the altar?

14 Even so hath the Lord ordained, that they which preach the Gospel should live of the Gospel.

15 But I have used none of these things; neither have I written these things, that it should be so done unto me; for it were better for me to die, than that any man should make my glorying void.

16 For though I preach the Gospel, I have nothing to glory of; for necessity is laid upon me; yea, wo is unto me, if I preach not the Gospel!

17 For if I do this thing willingly, I have a reward; but if against my will, a dispensation *f* of the Gospel is committed unto me.

18 What is my reward then? Verily, that, when I preach the Gospel, I may make the Gospel of Christ without charge, that I abuse not my power in the Gospel.

19 For though I be free from all men, yet have I made myself servant unto all, that I might gain the more.

f Dispensation, the care or preaching.—The latter part of this verse may be rendered—But if the care of the Gospel is confided to me against thy will, I have no reward.

20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

21 To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.

22 To the weak became I as weak, that I might gain the weak; I am made all things to all men, that I might by all means save some.

23 And this I do for the Gospel's sake, that I might be partaker thereof with you.

24 Know ye not, that they which run in a race, run all, but one receiveth the prize? So run that ye may obtain.

25 And every man that striketh for the mastery, *g* is temperate in all things. Now, they do it to obtain a corruptible crown, but we an incorruptible.

26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:

27 But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway.

CHAP. X.

1 The Jewish sacraments, 6 types of ours; and their pun-

g Mastery, to conquer or excel.

ishments, 11 our examples.
21 We must not make the
Lord's table the table of de-
vils.

MOREOVER, brethren, I
would not that ye should be
ignorant, how that all our fa-
thers were under the cloud,
and all passed through the sea;

2 And were all baptized un-
to Moses ^a in the cloud and
in the sea;

3 And did all eat the same
spiritual meat;

4 And did all drink the same
spiritual drink; (for they
drank of that spiritual Rock
that followed them; and that
Rock was Christ:)

5 But with many of them
God was not well pleased; for
they were overthrown in the
wilderness.

6 Now, these things were
our examples, to the intent we
should not lust after evil things
as they also lusted.

7 Neither be ye idolaters,
as were some of them; as it is
written, ^b The people sat down
to eat and drink, and rose up
to play.

8 Neither let us commit for-
nication, as some of them com-
mitted, and fell in one day
three and twenty thousand.

9 Neither let us tempt
Christ, as some of them also
tempted, and were destroyed
of serpents.

10 Neither murmur ye, as
some of them also murmured,

^a See chap. i. verse 13.

^b As it is written, Ex. xxxiii. 6.

and were destroyed of the des-
troyer. ^c

11 Now, all these things
happened unto them for ex-
amples; and they are written
for our admonition, upon whom
the ends of the world are
come. ^d

12 Wherefore, let him that
thinketh he standeth, take
heed lest he fall.

13 There hath no tempta-
tion taken you, but such as is
common to man; but God is
faithful, who will not suffer
you to be tempted above that
ye are able; but will with the
temptation also make a way to
escape, that ye may be able
to bear it.

14 Wherefore, my dearly
beloved, flee from idolatry.

15 I speak as to wise men:
judge ye what I say.

16 The cup of blessing
which we bless, is it not the
communion of the blood of

^c In the ten first verses of this
chapter, Paul, in opposition to the
opinion of the Jews, and the doc-
trine of a false teacher at Corinth,
shews, that no privileges will ex-
empt the disobedient from punish-
ment; for as the peculiar favour of
God to the fathers manifested by mi-
raculous deliverance and preservation,
could not save the wicked among
them from punishment; so our Gos-
pel privileges, baptism and the Lord's
supper, can never commend us to
God, and secure his favour, if we pre-
sumptuously sin against him.

^d The ends of the world. This may
mean the end of the Mosaic dispensa-
tion, or the last dispensation of reli-
gion, i. e. the Christian dispensation.

Christ? the bread which we break, is it not the communion of the body of Christ?

17 For we, being many, are one bread, and one body; for we are all partakers of that one bread.

18 Behold Israel after the flesh. Are not they which eat of the sacrifices, partakers of the altar?

19 What say I then? that the idol is any thing? or that which is offered in sacrifice to idols, is any thing?

20 But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God; and I would not that ye should have fellowship with devils.

21 Ye cannot drink the cup of the Lord and the cup of devils; ye cannot be partakers of the Lord's table and of the table of devils.

22 Do we provoke the Lord to jealousy? are we stronger than he?

23 All things *e* are lawful for me, but all things are not expedient; all things are lawful for me, but all things edify not.

24 Let no man seek his own, but every man another's wealth.

25 Whatsoever is sold in the shambles,*f* that eat, asking

e. All things. Paul means, that under the Gospel all *meats* are lawful for him and for others; but it may not be expedient to eat all kinds, lest offence might be given.

f Shambles, market.

no questiong for conscience' sake:

26 For the earth is the Lord's, and the fulness thereof.

27 If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you eat, asking no question for conscience' sake.

28 But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience' sake; for the earth is the Lord's, and the fulness thereof.

29 Conscience, I say, not thine own, but of the other; for why is my liberty judged of another man's conscience?

30 For if I by grace be a partaker, why am I evil spoken of for that, for which I give thanks?

31 Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God.

32 Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:

33 Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.

CHAP. XI.

1 He reproveth them, because, in holy assemblies, 4 their men prayed with their heads

g Asking no question, whether it have been offered in sacrifice to idols.

covered, & women with their heads uncovered.

* BE ye followers of me, even as I also am of Christ.

2 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you.

3 But I would have you know, that the head of every man is Christ ; and the head of the woman is the man ; and the head of Christ is God.

4 Every man praying or prophesying, having his head covered, dishonoureth his head.

5 But every woman that prayeth or prophesieth with her head uncovered, dishonour eth her head ; for that is even all one as if she were shaven.

6 For if the woman be not covered, let her also be shorn ; but if it be a shame for a woman to be shorn or shaven, let her be covered.

* What St. Paul says in the first 16 verses of this chapter amounts to this, that by divine appointment, the man is constituted the head of the woman, or her superior, and as in eastern nations the veil was expressive of the modesty and subordination of the woman, her throwing it off, and assuming the open, confident appearance of the man, was unbecoming, and in effect, dishonoured the man, *her head*, or superior ; ver. 5. So likewise the man, who in the public assemblies ought to appear uncovered and openfaced, by putting on the woman's veil, degraded himself, & thus dishonoured Christ, *his head*, who had constituted him the superior sex ; but if any were resolved to be contentious in support of these unbecoming practices, Paul informs them ver. 16, that neither they in Judea, nor the churches of God, have any such custom.

What follows ver. 16, relates to the irregular conduct of the Corinthians at the sacrament. This ordinance had become a scene of riot and disorder ; the provision was carried from home, and the rich collected themselves together around their own food to the exclusion of the poor, and ate and drank to excess ; so that while some were hungry, others were drunken. This conduct Paul censures as criminal, and inconsistent with the solemnities of the Lord's supper.

7 For a man, indeed, ought not to cover *his* head, forasmuch as he is the image and glory of God ; but the woman is the glory of the man.

8 For the man is not of the woman ; but the woman of the man.

9 Neither was the man created for the woman ; but the woman for the man.

10 For this cause ought the woman to have power on *her* head because of the angels.

11 Nevertheless, neither is the man without the woman, neither the woman without the man, in the Lord.

12 For as the woman is of the man, even so is the man also by the woman ; but all things of God.

13 Judge in yourselves ; is it comely that a woman pray unto God uncovered ?

14 Doth not even nature itself teach you, that if a man

have long hair, it is a shame unto him?

15 But if a woman have long hair, it is a glory to her; for her hair is given her for a covering.

16 But if any man seem to be contentious, we have no such custom, neither the churches of God.

17 Now, in this, that I declare unto you, & I praise you not, that ye come together not for the better, but for the worse.

18 For, first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.

19 For there must be also heresies among you, that they which are approved may be made manifest among you.

20 When ye come together therefore, into one place, this is not to eat the Lord's supper.^b

21 For in eating every one taketh before other, his own supper; and one is hungry, and another is drunken.

22 What! have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not.

23 For I have received of

^a In this, that I am about to declare unto you.

^b Your coming together into one place is not all, that is necessary to the right and worthy eating of the Lord's supper.

the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread:

24 And, when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you; this do in remembrance of me.

25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, ye do shew c the Lord's death till he come.

27 Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

28 But let a man examine himself, and so let him eat of that bread, & drink of that cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation d to himself, not discerning the Lord's body.

30 For this cause many are weak and sickly among you, and many sleep.

31 For if we would judge ourselves, we should not be judged.

^c Ye do shew, ye openly publish, &c.

^d Damnation, judgment or punishment. In the next verse Paul says for this cause, i. e. unworthy eating, they were punished with sickness, debility and death.

32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

33 Wherefore, my brethren, when ye come together, to eat, tarry one for another.

34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

CHAP. XII.

1 *Spiritual gifts are diverse, yet all to profit withal, and to that end are diversely bestowed.*

NOW, concerning spiritual gifts, brethren, I would not have you ignorant.

2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.

3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say, that Jesus is the Lord, but by the Holy Ghost.

4 Now, there are diversities of gifts, but the same Spirit.

5 And there are differences of administrations, but the same Lord.

6 And there are diversities of operations, but it is the same God which worketh all in all.

7 But the manifestation of the Spirit is given to every man to profit withal.

8 For to one is given by the

Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another diverse kinds of tongues; to another the interpretation of tongues.

11 But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.

12 For as the body is one, & hath many members, and all the members of that one body, being many, are one body; so also is Christ.

13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

14 For the body is not one member, but many.

15 If the foot shall say, Because I am not the hand, I am not of the body; is it, therefore, not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it, therefore, not of the body?

17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

18 But now hath God set the members every one of them

in the body as it hath pleased him.

19 And if they were all one member, where were the body?

20 But now are they many members, yet but one body.

21 And the eye must not say unto the hand, I have no need of thee; nor again, the head to the feet, I have no need of you.

22 Nay, much more those members of the body, which seem to be more feeble, are necessary:

23 And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uneomely parts have more abundant comeliness.

24 For our comely parts have no need; but God hath tempered the body together, having given more abundant honour to that part which lacked:

25 That there should be no schism in the body; but that the members should have the same care one for another.

26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

27 Now ye are the body of Christ, and members in particular.

28 And God hath set some in the church; first, apostles; secondarily, prophets; thirdly, teachers; after that miracles; then gifts of healings, helps,

governments, diversities of tongues.

29 Are all apostles? are all prophets? are all teachers? are all workers of miracles?

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

31 But covet earnestly the best gifts; and yet shew I unto you a more excellent way.

CHAP. XIII.

1 All gifts, how excellent soever, are nothing worth without charity: 4 the praises thereof.

THOUGH I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, a I am nothing.

3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

4 Charity suffereth long,

^a Charity, in this and the following chapter, does not, as some think, signify only giving alms to the poor, or having a favourable opinion of others; but it signifies love or good will, which on all occasions is ready to express itself in acts of kindness and compassion. Christian charity is fully explained, ver. 4—7, of this ch.

and is kind ; charity envieth not ; charity vaunteth not itself, is not puffed up,

5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil ;

6 Rejoiceth not in iniquity, but rejoiceth in the truth ;

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

8 Charity never faileth ; but whether *there be* prophecies, they shall fail ; whether *there be* tongues, they shall cease ; whether *there be* knowledge, it shall vanish away.

9 For we know in part, and we prophesy in part.

10 But when that which is perfect is come, then that which is in part shall be done away.

11 When I was a child, I spake as a child, I understood as a child, I thought as a child ; but, when I became a man, I put away childish things.

12 For now we see through a glass darkly ; but then face to face ; now I know in part ; but then shall I know even as also I am known.

13 And now abideth faith, hope, charity, these three ; but the greatest of these is charity.

CHAP. XIV.

1 Prophecy is commended, 2, 3, 4 and preferred before speaking with tongues. 31 women are forbidden to speak in the church.

FOLLOW after charity,^a and desire spiritual gifts, but rather that ye may prophesy.

2 For he that speaketh in an unknown tongue, speaketh not unto men, but unto God ; for no man understandeth him, howbeit in the spirit he speaketh mysteries.

3 But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.

4 He that speaketh in an unknown tongue edifieth himself ; but he that prophesieth edifieth the church.

5 I would that ye all spake with tongues ; but rather that ye prophesied : for greater is he that prophesieth, than he that speaketh with tongues, except he interpret, that the church may receive edifying.

6 Now, brethren, if I come unto you, speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or prophesying, or by doctrine ?

7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped ?

8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle ?

9 So likewise, you, except

^a Charity, love or benevolence ; see Chap. xiii. 2.

ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

10 There are, it may be, so many kinds of other voices in the world, and none of them is without signification.

11 Therefore, if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me.

12 Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church.

13 Wherefore let him that speaketh in an *unknown tongue*, pray that he may interpret.

14 For if I pray in an *unknown tongue*, my spirit prayeth, but my understanding is unfruitful.

15 What is it then? I will pray with the spirit, and I will pray with the understanding also? I will sing with the spirit, and I will sing with the understanding also.

16 Else, when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen, at thy giving of thanks, seeing he understandeth not what thou sayest?

17 For thou, verily, givest thanks well, but the other is not edified.

18 I thank my God, I speak

with tongues more than you all:

19 Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an *unknown tongue*.

20 Brethren, be not children in understanding; howbeit, in malice be ye children; but in understanding be men.

21 In the law it is written, With *men* of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not; but prophesying serveth not for them that believe not, but for them which believe.

23 If, therefore, the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?

24 But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all:

25 And thus are the secrets of his heart made manifest; and so, falling down on his face, he will worship God, and report that God is in you of a truth.

26 How is it then, brethren?

when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

27 If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret.

28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

29 Let the prophets speak two or three, and let the other judge.

30 If any thing be revealed to another that sitteth by, let the first hold his peace.

31 For ye may all prophesy one by one, that all may learn, and all may be comforted.

32 And the spirits of the prophets are subject to the prophets.

33 For God is not the author of confusion, but of peace, as in all churches of the saints.

34 Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law.^b

35 And if they will learn any thing, let them ask their hus-

^b Saith the law, Gen. iii. 16. In chapter xi. Paul reproved women for the manner of their praying and prophesying in the church; in this chap. he wholly disapproves the act, as it is unbecoming.

bands at home; for it is a shame for women to speak in the church.

36 What! came the word of God out from you? or came it unto you only?

37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

38 But if any man be ignorant, let him be ignorant.

39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

40 Let all things be done decently, and in order.

CHAP. XV.

1 By Christ's resurrection, 12 he proceath the necessity of our resurrection: 21 the fruits, 35 and, manner of them; 32 and of the change of them that shall be alive then.

MOREOVER, brethren, I declare unto you the Gospel, which I preached unto you, which also ye have received, and wherein ye stand;

2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

3 For I delivered unto you, first of all, that which I also received, how that Christ died for our sins, according to the scriptures;

4 And that he was buried, and that he rose again the

third day, according to the scriptures;

5 And that he was seen of Cephas,^a then of the twelve.

6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present,^b but some are fallen asleep.

7 After that he was seen of James; then of all the apostles.

8 And last of all he was seen of me also, as of one born out of due time.

9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

10 But by the grace of God I am what I am; and his grace which *was bestowed* upon me, was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me.

11 Therefore, whether it were I or they, so we preach, and so ye believed.

12 Now, if Christ be preached that he rose from the dead, how say some among you, that there is no resurrection of the dead?

13 But if there be no resurrection of the dead, then is Christ not risen.

14 And if Christ be not risen, then is our preaching vain; and your faith is also vain.

15 Yea, and we are found

^a Cephas, Peter.

^b This present time.

false witnesses of God; because we have testified of God, that he raised up Christ; whom he raised not up, if so be that the dead rise not.

16 For if the dead rise not, then is not Christ raised.

17 And if Christ be not raised, your faith is vain; ye are yet in your sins.

18 Then they also which are fallen asleep in Christ are perished.

19 If in this life only we have hope in Christ, we are of all men most miserable.

20 But now is Christ risen from the dead, *and become* the first-fruits of them that slept.

21 For since by man *came* death, by man *came* also the resurrection of the dead.

22 For as in Adam all die, even so in Christ shall all be made alive.

23 But every man in his own order; Christ the first-fruits; afterward they that are Christ's at his coming.

24 Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power.

25 For he must reign, till he hath put all enemies under his feet.

26 The last enemy *that* shall be destroyed is death.

27 For he hath put all things under his feet. But when he saith, All things are put under him, it is manifest

The fruit and manner I. Corinthians. of our resurrection.

that he is excepted, which did put all things under him.

28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him, that put all things under him, that God may be all in all.

29 Else what shall they do which are baptized for the dead,^c if the dead rise not at all? why are they then baptized for the dead?

30 And why stand we in jeopardy every hour?^d

31 I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.^e

32 If after the manner of men I have fought with beasts at Ephesus,^f what advantag-

c Being baptized for the dead, it is supposed may signify, immersed in, or exposed to, sufferings, & to death, for believing and testifying the resurrection of the dead. Our Lord calls his sufferings and death, a baptism, see Luke xii. 50. and Matt. xx. 23. The apostle's reasoning here seems to be this; What benefit can they ever receive, *who are baptized for the dead*, or who suffer death, for believing and testifying the resurrection of the dead, if there be no resurrection, after which they may be rewarded?

d Jeopardy, danger. Why do we expose ourselves to death every hour by preaching this doctrine?

e By my boasting concerning you, for your faith in Christ Jesus, I am in danger of death daily.

f Fought with beasts, &c. Under the Roman emperors one mode of punishing condemned criminals, was, to expose them to fight for their lives with ferocious wild beasts. If they killed the beast, they were ei-

ther acquitted, or reserved for another trial, as the nature of the offence might be. It is probable that Paul here alludes to a contest of this kind, in which he had been obliged to engage.

g Bare grain, naked, without stalk, blade, or ear.

eth it me if the dead rise not? let us eat and drink; for tomorrow we die.

33 Be not deceived; evil communications corrupt good manners.

34 Awake to righteousness, and sin not; for some have not the knowledge of God; I speak this to your shame.

35 But some man will say, How are the dead raised up? and with what body do they come?

36 Thou fool, that which thou sowest is not quickened, except it die.

37 And that which thou sowest, thou sowest not that body, that shall be, but bare grain,^g it may chance of wheat, or of some other grain:

38 But God giveth it a body as it hath pleased him, and to every seed his own body.

39 All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.

40 There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another.

41 There is one glory of the

ther acquitted, or reserved for another trial, as the nature of the offence might be. It is probable that Paul here alludes to a contest of this kind, in which he had been obliged to engage.

g Bare grain, naked, without stalk, blade, or ear.

sun, and another glory of the moon, and another glory of the stars ; for one star differeth from another star in glory.

42 So also is the resurrection of the dead ; it is sown in corruption, it is raised in incorruption :

43 It is sown in dishonour, it is raised in glory ; it is sown in weakness, it is raised in power :

44 It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.

45 And so it is written,^h The first man Adam was made a living soul, the last Adam ⁱ was made a quickening spirit.

46 Howbeit, that was not first which is spiritual, but that which is natural ; and afterward that which is spiritual.

47 The first man is of the earth, earthly ; the second man is the Lord from heaven.

48 As is the earthly, such are they also that are earthly ; and as is the heavenly, such are they also that are heavenly.^j

^b It is written Gen. ii. 7.

ⁱ Christ is called *the last Adam*, because believers receive their sanctified, spiritual nature, & their immortal bodies from him, as mankind have derived their corrupt nature, & mortal bodies from the first Adam.

^j As the earthly man Adam was after the fall, such also earthly men, the wicked, shall be at the resurrection ; and as the heavenly man Christ Jesus is at present, such also heavenly men, the righteous, shall be.

49 And as we have borne the image of the earthly, we shall also bear the image of the heavenly.

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God ; neither doth corruption inherit incorruption.

51 Behold, I shew you a mystery ; We shall not all sleep,^k but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trump ; (for the trumpet shall sound,) and the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal *must* put on immortality.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written,^l Death is swallowed up in victory.

55 O death ! where is thy sting ? O grave ! where is thy victory ?^m

^k *We, the righteous, shall not all die* ; but such of us, as shall be alive at the coming of Christ, shall be changed ; that is, our earthly, corruptible body shall be changed into a spiritual, incorruptible body.

^l *That is written*, Isa. xxv. 8.

^m Here the apostle, in joyful anticipation of the release of the righteous from the power of death and the grave, triumphantly exclaims,

Exhortations to charity. I.Corinthians. Timothy commended.

56 The sting of death is sin ; and the strength of sin is the law.

57 But thanks be to God which giveth us the victory, through our Lord Jesus Christ.

58 Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord ; forasmuch as ye know that your labour is not in vain in the Lord.

CHAP. XVI.

1 The brethren's wants must be relieved. 10 Timothy commended. 19 Friendly admonitions, and salutations.

NOW, concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

2 Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

3 And, when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem.

4 And if it be meet that I go also, they shall go with me.

5 Now I will come unto you,

Where now, O Death ! is thy sting, with which thou killedst the saints ? Christ has wrested it from thee ; and where, O Grave ! who so long hast held them captive, is now thy victory, since they all, by the captain of their salvation, are rescued from thy dominion ?

when I shall pass through Macedonia ; (for I do pass through Macedonia ;)

6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.

7 For I will not see you now by the way ; but I trust to tarry a while with you, if the Lord permit.

8 But I will tarry at Ephesus until Pentecost.^a

9 For a great door and effectual is opened unto me, and there are many adversaries.

10 Now, if Timotheus come, see that he may be with you without fear ; for he worsheth the work of the Lord, as I also do.

11 Let no man, therefore, despise him ; but conduct him forth in peace, that he may come unto me ; for I look for him with the brethren.

12 As touching our brother Apollos, I greatly desired him to come unto you with the brethren ; but his will was not at all to come at this time, but he will come when he shall have convenient time.

13 Watch ye, stand fast in the faith, quit you like men, be strong.

14 Let all your things be done with charity.^b

15 I beseech you, brethren,

^a Pentecost was an annual feast of the Jews, in commemoration of giving the law on mount Sinai.

^b Charity, love.

(ye know the house of Stephanas, that it is the first fruits of Achaia, and *that* they have addicted themselves to the ministry of the saints,)c

16 That ye submit yourselves unto such, and to every one that helpeth, with *us*, and laboreth.

17 I am glad of the coming of Stephanas, and Fortunatus, and Achaicus; for that which was lacking on your part, they have supplied.

18 For they have refreshed my spirit and yours; therefore acknowledge ye them that are such.

19 The churches of Asia salute d you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.

c Have addicted, &c. Have devoted themselves to assisting the saints, and to preaching the Gospel.

d e Salute, greet; to wish peace, health, and prosperity.

20 All the brethren greet e you. Greet ye one another with an holy kiss.

21 The salutation of me Paul with mine own hand.

22 If any man love not the Lord Jesus Christ, let him be Anathema, Maran-atha. f

23 The grace of our Lord Jesus Christ be with you.

24 My love be with you all in Christ Jesus. Amen.

¶ The first epistle to the Corinthians was written from Philippi, by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

f Anathema signifies a thing devoted to destruction;—Maran-atha signifies, The Lord comes. He, who loveth not the Lord Jesus Christ, will be accursed at his coming; or the words may here signify, let him be forever excommunicated or separated from your communion and society.

PREFATORY REMARKS

TO THE SECOND EPISTLE OF PAUL TO THE CORINTHIANS.

PAUL in his first Epistle xvi. 5, had promised to visit the Corinthians; but as he had in that letter given orders for the correction of certain abuses, and for the punishment of a notorious offender, he thought best to defer his visit longer, than he at first intended, that, before he appeared in person, he might know the state of the church, and what regard they paid to his letter. But Titus not returning so soon, as was expected, and Paul anxious for his safety, set out to meet him. He first went to Troas, but not finding him there, he proceeded to Mac-

edonia, where after tarrying a few days Titus arrived. Much encouraged by the favourable account which he gave of the Corinthians, Paul wrote this second Epistle about A. D. 57, within a year after writing the first, to confirm the sincere in their attachment to him, and separate the rest from the false teacher, who had led them astray.

In order to understand this Epistle, we must recollect, there were two parties in the Corinthian church, one of which Paul commends for its fidelity and obedience; the other he sharply reproves for its irregularity, and for the suspicion it endeavoured to excite respecting his apostleship.

In this Epistle the apostle recounts his suffering for the sake of the Gospel—apologizes for deferring his visit—requests a liberal contribution for the poor brethren in Judea—assures the Corinthians, that he had laboured to teach them, not from ambitious motives, but with the single desire of promoting their best good—vindicates himself from the aspersions of those, who had presumed to question his authority as an apostle—and exhorts to unity, peace, and perfection.

THE SECOND EPISTLE OF PAUL THE APOSTLE, TO THE CORINTHIANS.

CHAP. I.

1 *The apostle enconrageth them against troubles, 12 sheweth the sincerity of his preaching 15 and excuseth his not coming to them.*

PAUL, an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:

2 Grace be to you, and peace from God our Father, and from the Lord Jesus Christ.

3 Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort;

4 Who comforteth us in all our tribulation, that we may

be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

5 For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

6 And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer; or whether we be comforted, it is for your consolation and salvation.

7 And our hope of you is steadfast, knowing that as ye are partakers of the sufferings, so shall ye be also of the consolation.

8 For we would not, brethren, have you ignorant of our trouble,^a which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life :

9 But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead ;

10 Who delivered us from so great a death,^b and doth deliver ; in whom we trust that he will yet deliver us ;

11 Ye also helping together by prayer for us, that, for the gift bestowed upon us by the means of many persons, thanks may be given by many on our behalf.

12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.

13 For we write none other things unto you, than what ye read and acknowledge, and I trust ye shall acknowledge even to the end :

14 As also ye have acknow-

ledged us in part,^c that we are your rejoicing, even as ye also are ours; in the day of the Lord Jesus.

15 And in this confidence ^d I was minded to come unto you before, that ye might have a second benefit ;

16 And to pass by you into Macedonia, and to come again out of Macedonia unto you, & of you to be brought on my way toward Judea.

17 When I, therefore, was thus minded,^e did I use lightness ? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea, yea, and nay, nay ?

18 But as God is true, our word toward you was not yea, and nay.^f

19 For the Son of God, Jesus Christ, who was preached among you by us, even by me, and Silvanus, and Timotheus,

c Ye have acknowledged us in part, that is, a part of you have acknowledged and rejoiced in me as an apostle.

d In this confidence; in this persuasion, that ye believe me a faithful apostle.

e When I was thus minded, or was determined, to visit you, did I lightly or without reason, alter my determination ? or the purposes I form, do I form them according to the flesh, that with me, yea should be changed into nay, as might best suit my personal interest ?

f Our word toward you, &c. My purpose to come unto you, was not, as some intuine, yea and nay, as suited my worldly purpose.

a Trouble. This was probably Paul's being constrained to fight with wild beasts at Ephesus. See *i Cor. xv. 32.*

b So great a death; this terrible death, from which Paul was delivered, was being torn in pieces by wild beasts.

Paul excuseth himself: II. Corinthians.. his reasons wherefore.

was not yea and nay, but in him was yea.

20 For all the promises of God in him are yea, and in him amen, unto the glory of God by us.

21 Now he which stablisheth us with you in Christ, and hath anointed us, is God:

22 Who hath also sealed us, & given the earnest of the Spirit g in our hearts.

23 Moreover, I call God for a record upon my soul, that to spare you I came not as yet into Corinth.

24 Not for that we have dominion over your faith, but are helpers of your joy; for by faith ye stand.

CHAP. II.

1 *The reasons of his not coming unto them. 6 Of the excommunicated person. 14 The success of his preaching in every place.*

BUT I determined this with myself, that I would not come again to you in heaviness.

2 For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me?

3 And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice;

g Who hath also sealed or marked me, as an apostle, and as evidence of it, hath given the earnest or pledge of the spirit in my heart; that is, spiritual gifts abiding in me. See also Ephes. i. 13, 14.

having confidence in you all, that my joy is the joy of you all.

4 For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love, which I have more abundantly unto you.

5 But if any have caused grief, he hath not grieved me, but in part; that I may not overcharge you all.a

6 Sufficient to such a man is this punishment, which was inflicted of many.b

7 So that contrariwise ye ought rather to forgive him, & comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow.

8 Wherefore I beseech you, that ye would confirm your love toward him.

9 For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.

10 To whom ye forgive any thing, I forgive also; for if I forgave any thing, to whom I forgave it, for your sakes forgave I it in the person of Christ;

11 Lest Satan should get an

a If any have caused me grief, it is only a part of you: I would not overcharge or censure you all.

b And sufficient for the person is the punishment of excommunication, which was inflicted on him by the majority of you. (What this punishment was, see 1 Cor. v. 5.)

advantage of us; for we are not ignorant of his devices.

12 Furthermore, when I came to Troas to preach Christ's Gospel, and a door was opened unto me of the Lord,

13 I had no rest in my spirit, because I found not Titus my brother; but, taking my leave of them, I went from thence into Macedonia.

14 Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge c by us in every place.

15 For we are unto God d a sweet savour of Christ in them that are saved, and in them that perish.

16 To the one we are the

c Savour of his knowledge, or the knowledge of him. Savour signifies smell or odour; but to understand the word in this and the following verses, we should recollect, that St. Paul here uses it in allusion to the ancient triumphs, which were celebrated in honour of distinguished generals, when they returned home victorious from the field of battle. On these occasions the streets, through which the victor and his train passed, were strewed with flowers, which filled the air with a grateful odour. Behind the triumphal car followed the most noted captives in chains; of these, some had their lives spared; others were put to death immediately after the procession ended; so that to the one, the sweet fragrance of the flowers was a savour of death, to the other, a savour of life.

d For we are through God, &c.

savour of death unto death; and to the other the savour of life unto life; and who is sufficient for these things?

17 For we are not as many which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

CHAP. III.

1 A commendation of Paul's ministry. 6 A comparison between the ministers of the law and the Gospel.

DO we begin again to commend ourselves? or need we as some others, epistles of commendation to you, or letters of commendation from you?

2 Ye are our epistle written in our hearts, known and read of all men;

3 Forasmuch as ye are manifestly declared to be the epistle of Christ, ministered by us, written not with ink, but with the spirit of the living God; not in tables of stone, but in fleshly tables of the heart.

4 And such trust we have through Christ to God-ward.

5 Not that we are sufficient of ourselves, to think any thing as of ourselves; but our sufficiency is of God;

6 Who hath also made us able ministers of the new testament; a not of the letter,

a New testament, the merciful dispensation of the Gospel.

b Not of the letter, not of the written law, given from Sinai, which passed sentence of death on every sinner, whether penitent or not.

but of the spirit; ^c for the letter killeth, but the spirit giveth life.

7 But if the ministration of death, ^d written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance, which *glory* was to be done away;

8 How shall not the ministration of the Spirit be rather glorious?

9 For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

10 For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.

11 For if that which is done away was glorious, much more that which remaineth is glorious.

12 Seeing then that we have such hope, we use great plainness of speech;

13 And not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished:

14 But their minds were blinded; for until this day remaineth the same veil untaken away in the reading of the old testament; which *veil* is done away in Christ.

^c But of the spirit, the new or gospel covenant.

^d The ministration of death, the law given to Moses.

15 But even unto this day, when Moses is read, the veil is upon their heart.

16 Nevertheless, when ite shall turn to the Lord; the veil shall be taken away.

17 Now, the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty.

18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord.

CHAP. IV.

1 *Paul's sincerity and diligence in preaching, 7 and his troubles for the same.*

THEREFORE, seeing we have this ministry, as we have received mercy we faint not;

2 But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but, by manifestation of the truth, commanding ourselves to every man's conscience in the sight of God.

3 But if our Gospel be hid, it is hid to them that are lost;

4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them.

5 For we preach not ourselves, but Christ Jesus the

^e When it, when their heart.

Lord ; and ourselves your servants for Jesus' sake.

6 For God who commanded light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

8 We are troubled on every side, yet not distressed ; we are perplexed, but not in despair ;

9 Persecuted, but not forsaken ; cast down, but not destroyed :

10 Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

11 For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

12 So then death worketh in us, but life in you.

13 We having the same spirit of faith, according as it is written, I believed, & therefore have I spoken ; we also believe, and therefore speak ;

14 Knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you.

15 For all things are for your sakes, that the abundant grace might, through the thanksgiv-

ing of many, redound to the glory of God.

16 For which cause we faint not ; but though our outward man perish, yet the inward man is renewed day by day.

17 For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory ;

18 While we look not at the things which are seen, but at the things which are not seen ; for the things which are seen are temporal ; but the things which are not seen are eternal.

CHAP. V.

1 In hope of immortal glory, and in expectance of it, and of the general judgment, he laboureth to keep a good conscience.

FOR we know, that, if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven :

3 If so be that being clothed, we shall not be found naked.

4 For we that are in this tabernacle do groan, being burdened ; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

Of immortal glory. II. Corinthians. *Reconciliation in Christ.*

5 Now he that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit.^a

6 Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

7 (For we walk by faith, not by sight:)^b

8 We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

9 Wherefore we labour, that, whether present or absent, we may be accepted of him.

10 For we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

11 Knowing, therefore, the terror of the Lord, we persuade men; but we are made manifest unto God; and, I trust also, are made manifest in your consciences.

12 For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to answer them which glory in appearance, and not in heart.

a The earnest, the pledge or assurance of the Spirit.

b For we walk, we are supported by faith, by the belief of the world to come, and not by the sight of earthly objects.

13 For whether we be beside ourselves, it is to God; or whether we be sober, it is for your cause.

14 For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:

15 And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

16 Wherefore, henceforth know we no man after the flesh;^c yea, though we have known Christ after the flesh, yet now henceforth know we him no more.

17 Therefore, if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new.

18 And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

19 To wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

20 Now then, we are ambassadors for Christ, as though God did beseech you by us;

c Then were all dead, all condemned to death.

d Wherefore henceforth know we, that is, regard with partiality no man on account of his birth or country.

e To wit, namely, of which it is

Paul's faithfulness, &c. Chap. vi. Of idolatrous company.

we pray you, in Christ's stead,
be ye reconciled to God.

21 For he hath made him
to be sin for us,^f who knew no
sin; that we might be made
the righteousness of God in
him.

CHAP. VI.

1 Of Paul's faithfulness in the ministry. 14 Exhortations to avoid idolaters.

WE then, as workers together with him, beseech you also that ye receive not the grace of God in vain.

2 (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee; behold, now is the accepted time; behold, now is the day of salvation.)

3 Giving no offence in any thing, that the ministry be not blamed:

4 But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

5 In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;

6 By pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned,

7 By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,

8 By honour and dishonour,

f To be sin, to be a sin-offering.

by evil report and good report; as deceivers, and yet true;

9 As unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed;

10 As sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

11 O ye Corinthians! our mouth is open unto you, our heart is enlarged.

12 Ye are not straitened in us, but ye are straitened in your own bowels.

13 Now for a recompence in the same,^a (I speak as unto my children,) be ye also enlarged.

14 Be ye not unequally yoked together with unbelievers; ^b for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

15 And what concord hath Christ with Belial? ^c or what part hath he that believeth with an infidel?

16 And what agreement hath the temple of God with idols; for ye are the temple of the living God; as God

a Now for a recompence in the same, &c. Now to recompense me, I request that you would be enlarged in your heart toward me.

b Be ye not unequally, &c. Do not connect yourselves in friendship, marriage, or otherwise with unbelievers or infidels.

c Belial, Satan.

bath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

17 Wherefore come out from among them,^d and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,

18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

CHAP. VII.

1 *He exhorteth to purity, 3 and sheweth what comfort he took in afflictions.*

HAVING, therefore, these promises, dearly beloved; let us cleanse ourselves from all filthiness of the flesh and spirit; perfecting holiness in the fear of God.

2 Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man.

3 I speak not *this* to condemn you; for I have said before, that ye are in our hearts to die and live with you.

4 Great is my boldness of speech toward you, great is my glorying of you; I am filled with comfort, I am exceeding joyful in all our tribulation.

5 For when we were come into Macedonia our flesh had no rest, but we were troubled

on every side; without were fightings, within were fears.

6 Nevertheless God, that comforted those that are cast down, comforted us by the coming of Titus;

7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward us so that I rejoiced the more.

8 For though I made you sorry with a letter, I do not repent, though I did repent; for I perceive that the same epistle hath made you sorry, though it were but for a season.

9 Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance; for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.

10 For godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death.

11 For, behold, this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge!^a In all things

^d Come out from among them, from among idolaters and infidels.

^a Revenge denotes a pass on never to be indulged by christians; the

ye have approved yourselves to be clear in this matter.

12 Wherefore, though I wrote unto you, *I did it not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you.*

13 Therefore we were comforted in your comfort; yea, exceedingly the more joy we for the joy of Titus, because his spirit was refreshed by you all.

14 For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which *I made before Titus*, is found a truth.

15 And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him.

16 I rejoice, therefore, that I have confidence in you in all things.

CHAP. VIII.

1 *He stirreth them up to contribute to the saints, 11 commendeth Titus and others.*

MOREOVER brethren, we do you to wit of the grace of

word would have been better translated *punishment*, and the punishment alluded to, is the excommunication of a notorious offender, which Paul had ordered in his First Epistle, chap. v. 13.

a *We do you to wit, we make known to you the grace of God, &c.*

God bestowed on the churches of Macedonia; b

2 How that, in a great trial of affliction, the abundance of their joy, and their deep poverty, abounded unto the riches of their liberality.

3 For to their power, I bear record, yea, and beyond their power, they were willing of themselves; c

4 Praying us with much intreaty, that we would receive the gift, and take upon us the fellowship of the ministering to the saints. d

5 And this they did, not as we hoped; e but first gave their own selves to the Lord, and unto us by the will of God:

6 Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.

7 Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us; see that ye abound in this grace also. f

8 I speak not by commandment, but by occasion of the forwardness of others, and to

b *We do you to wit of the grace of God, we make known to you the grace; or the gracious disposition, which God hath given to the Macedonians.*

c *Willing of themselves to make contribution for the saints at Jerusalem.*

d *The fellowship, &c. the agency of carrying their charitable gift to the saints.*

e *Not as we hoped, not as we feared.*

f *This grace, charity to the saints.*

prove the sincerity of your love.

9 For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

10 And herein I give my advice; for this is expedient for you, who have begun before, not only to do, g but also to be forward a year ago.

11 Now, therefore, perform the doing of it; that, as there was a readiness to will, so there may be a performance also out of that which ye have.

12 For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

13 For I mean not that other men be eased, and you burdened;

14 But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want, that there may be an equality;

15 As it is written, h He that had gathered much had nothing over; and he that had gathered little had no lack.

16 But thanks be to God, which put the same earnest

g Not only to do or make your collection.

h As it is written, Exod. xvi. 18.¶

care into the heart of Titus for you.

17 For indeed he accepted the exhortation; but, being more forward, of his own accord he went unto you.

18 And we have sent with him the brother, whose praise is in the Gospel throughout all the churches:

19 And not that only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and declaration of your ready mind.

20 Avoiding this, that no man should blame us in this abundance which is administered by us:

21 Providing for honest things, not only in the sight of the Lord, but also in the sight of men.

22 And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which I have in you.

23 Whether any do inquire of Titus, he is my partner and fellow-helper concerning you; or our brethren be inquired of, they are the messengers of the churches, and the glory of Christ.

24 Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

CHAP. IX.

1 *He sheweth why he sent Titus, 6 and stirreth them up to be bountiful in alms, 10 which shall yield them a great increase.*

FOR as touching *a* the ministering to the saints, it is superfluous for me to write to you:

2 For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked *b* very many.

3 Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; *c* that, as I said, ye may be ready:

4 Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not ye) should be ashamed in this same confident boasting.

5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness.

6 But this *I say*, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

7 Every man according as he purposeth in his heart, so

a As touching, concerning.

b Provoked, stimulated or excited.

c In this behalf, in this particular.

let him give; not grudgingly, or of necessity; for God loveth a cheerful giver.

8 And God is able to make all grace abound toward you; that ye, always having all-sufficiency in all things, may abound to every good work:

9 (As it is written, *d* He hath dispersed abroad; he hath given to the poor; his righteousness remaineth forever.

10 Now, he that ministereth seed to the sower, *e* both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness:)

11 Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

12 For the administration of this service *f* not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

13 Whiles by the experiment of this ministration they glorify God for your professed subjection unto the Gospel of Christ, and for your liberal distribution unto them, and unto all men;

14 And by their prayer for you, which long after you for the exceeding grace of God in you.

d As it is written, Ps. cxii. 9.

e Now may be, who supplieth seed to the sower, &c.

f The administration of this service, the performance of this gift of charity.

15 Thanks be unto God for his unspeakable gift.g

CHAP. X.*

1 *Paul's spiritual might and authority, &c.* 12 *Not to stretch beyond our compass.*

NOW, I Paul myself beseech you, by the meekness and gentleness of Christ, who in presence am base among you, a but being absent am bold toward you :

2 But I beseech you, that I may not be bold when I am present with that confidence wherewith I think to be bold against some, which think of us as if we walked according to the flesh.

3 For though we walk in the flesh, we do not war after the flesh :

4 (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds :)

5 Casting down imaginations, & every high thing, that

g *His unspeakable gift,* that is, Jesus Christ.

a *Base among you, &c.* The false teacher probably told the Corinthians, that Paul, when among them, was base or humble in appearance, but when absent, was bold by threatening letters.

* In the preceding chapters Paul has principally been addressing those at Corinth, who had obeyed his orders, contained in his first Epistle; but in this and the following chapters he addresses the false teacher and his adherents, speaking to them with great authority, and threatening punishment, if they did not immediately repent. Attention to this circumstance will account for the different style, in which the first and last parts of this Epistle are written.

exalteth itself against the knowledge of God, & bringing into captivity every thought to the obedience of Christ :

6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled.b

7 Do ye look on things after the outward appearance ? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are we Christ's.

8 For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed ;

9 That I may not seem as if I would terrify you by letters.

10 Far his letters, say they, are weighty and powerful, but his bodily presence is weak, and his speech contemptible.

11 Let such an one think this, that, such as we are in word by letters when we are absent, such will we be also in deed when we are present.

b *And having in a readiness to revenge, &c.* And are prepared to punish all disobedience, after so many of you, as may be disposed, shall have repented.

12 For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they, measuring themselves by themselves, and comparing themselves among themselves, are not wise.

13 But we will not boast of things without *our* measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you.

14 For we stretch not ourselves beyond *our* measure, as though we reached not unto you; for we are come as far as to you also in *preaching* the Gospel of Christ:

15 Not boasting of things without *our* measure, *that is*, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly,

16 To preach the Gospel in the regions beyond you; and not to boast in another man's line of things made ready to our hand.

17 But he that glorieth, let him glory in the Lord.

18 For not he that commendeth himself is approved, but whom the Lord commendeth.

CHAP. XI.

Paul being enforced, entereth into a commendation of himself, and comparison with the other apostles.

WOULD to God ye could

bear with me a little in *my* folly;^a & indeed bear with me.

2 For I am jealous over you with godly jealousy; for I have espoused you to one husband, that I may present *you* as a chaste virgin to Christ.

3 But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ.

4 For if he that cometh preacheth another Jesus whom we have not preached, or *if* ye receive another spirit which ye have not received, or another Gospel, which ye have not accepted, ye might well bear with *him*.

5 For I suppose I was not a whit behind the very chiefest apostles.^b

6 But though I be rude in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things.

7 Have I committed an offence in abasing myself,^c that ye might be exalted, because I have preached to you the Gospel of God freely?^d

a In my folly. Paul calls his commending himself, *folly*, because his opposers had given it that name.

b Not a whit behind, &c. In nothing inferior to the very greatest of the apostles.

c In abasing; in humbling myself by labouring for subsistence, *that ye might be exalted* by believing in Christ.

d Freely, as a free gift, or without reward.

8 I robbed other churches, taking wages of them to do you service.

9 And when I was present with you, and wanted, I was chargeable to no man; for that which was lacking to me, the brethren, which came from Macedonia, supplied; and in all things I have kept myself from being burdensome unto you, and so will I keep myself.

10 As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia.

11 Wherefore? because I love you not? God knoweth.

12 But what I do, that I will do, that I may cut off occasion from them, which desire occasion; that wherein they glory, they may be found even as we.

13 For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ.

14 And no marvel; for Satan himself is transformed into an angel of light.

15 Therefore it is no great thing, if his ministers also be transformed, as the ministers of righteousness; whose end shall be according to their works.

16 I say again, let no man think me a fool; e if otherwise, yet as a fool receive me, that I may boast myself a little.

e Think me a fool for speaking in my own praise.

17 That which I speak, I speak it not after the Lord, but as it were foolishly, in this confidence of boasting.

18 Seeing that many glory after the flesh, I will glory also.

19 For ye suffer fools gladly, seeing ye yourselves are wise.

20 For ye suffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face.

21 I speak as concerning reproach, as though we had been weak. Howbeit, wheresoever any is bold, (I speak foolishly,f) I am bold also.

22 Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I.

23 Are they ministers of Christ? (I speak as a fool,) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.g

24 Of the Jews five times received I forty stripes save one.

25 Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;

26 In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the

f I, no doubt in your opinion, speak as a fool.

g In danger of deaths often.

heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren;

27 In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

28 Besides those things that are without, that which cometh upon me daily, the care of all the churches.

29 Who is weak, and I am not weak? who is offended, and I burn not?

30 If I must needs glory I will glory of the things which concern mine infirmities.

31 The God and Father of our Lord Jesus Christ, which is blessed forevermore, knoweth that I lie not.

32 In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me:

33 And through a window in a basket, was I let down by the wall, & escaped his hands.

CHAP. XII.

1 He commendeth his apostleship, not by his revelations, 9 but by his infirmities, 11 blaming them for forcing this boasting.

IT is not expedient for me doubtless to glory; I will come to visions and revelations of the Lord.

2 I knew a man in Christ a

a I knew a man in Christ. Paul here doubtless speaks of himself.

about fourteen years ago, (whether in the body, I cannot tell; or whether out of the body I cannot tell; God knoweth:) such an one caught up to the third heaven.^b

3 And I knew such a man, (whether in the body or out of the body I cannot tell; God knoweth;)

4 How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

5 Of such an one will I glory; yet of myself I will not glory, but in mine infirmities.

6 For though I would desire to glory, I shall not be a fool; for I will say the truth; but now I forbear lest any man should think of me above that, which he seeth me to be, or that he heareth of me.

7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh,^c the messen-

^b Third heaven. The Jews called the region of the air, where the birds fly, the First Heaven; the region of the stars, the Second; and the space still higher, where is the seat of God, of the holy angels, and into which Christ ascended after his resurrection, the Third Heaven.

^c The thorn in the flesh, it is supposed, was some bodily weakness, occasioned by his rapture abovementioned, which might disagreeably affect his looks, gesture, and speech, and render his manner of preaching less acceptable.

ger of Satan to buffet me, d lest I should be exalted above measure.

8 For this thing I besought the Lord thrice, that it might depart from me.

9 And he said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me.

10 Therefore I take pleasure in infirmities, in reproaches in necessities, in persecutions, in distresses for Christ's sake; for when I am weak then am I strong.

11 I am become a fool in glorying; ye have compelled me; for I ought to have been commended of you; for in nothing am I behind the very chiefest apostles, though I be nothing.

12 Truly the signs of an apostle were wrought among you in all patience, in signs, & wonders, and mighty deeds.

13 For what is it wherein ye were inferior to other churches, except it be that I myself was not burdensome to you? forgive me this wrong.

14 Behold, the third time I am ready to come to you; and I will not be burdensome to you; for I seek not yours, but you; for the children ought not to lay up for the parents,

but the parents for the children.

15 And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved.

16 But be it so I did not burden you; nevertheless, being crafty, I caught you with guile.

17 Did I make a gain of you by any of them, whom I sent unto you?

18 I desired Titus,^e & with him I sent a brother; did Titus make a gain of you? walked we not in the same spirit? walked we not in the same steps?

19 Again, think ye that we excuse ourselves unto you? we speak before God in Christ; but we do all things, dearly beloved, for your edifying.

20 For I fear, lest when I come, I sh^d not find you such as I w^t d that I shall be found w^t such as ye would not; lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:

21 And lest, when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed.

^d As the messenger of satan to buffet or mortify me.

^e I desired Titus to go to you.

CHAP. XIII.

1 *He threateneth obstinate sinners : 5 he adviseth them to a trial of their faith.*

THIS is the third time I am coming to you. In the mouth of two, or three witnesses shall every word be established.

2 I told you before, and foretel you, as if I were present, the second time ; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare :

3 Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you.

4 For though he was crucified through weakness,^a yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you.^b

5 Examine yourselves, whether ye be in the faith ; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates ?

6 But I trust that ye shall

^a Through weakness ; by reason of the weakness of his human nature, which was subject to death.

^b We shall live with him, by exercising the power of God among you, if ye do not repent.

know that we are not reprobates.

7 Now I pray to God that ye do no evil ; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates.

8 For we can do nothing against the truth, but for the truth.

9 For we are glad, when we are weak, and ye are strong ; and this also we wish, even your perfection.

10 Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

11 Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace ; and the God of love and peace shall be with you.

12 Greet one another with an holy kiss.

13 All the saints salute you.

14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the holy Ghost, be with you all. Amen.

¶ The second epistle to the Corinthians was written from Philippi, a city of Macedonia, by Titus and Lucas.

PREFATORY REMARKS

TO THE EPISTLE OF PAUL TO THE GALATIANS.

THE Galatians were descendants of the ancient Gauls, who leaving their native country, now France, wandered into Asia Minor, and established themselves in a part of the country, which from them, was called *Gallo-gracia*, or *Galatia*.

These Gauls having little intercourse with their neighbours, long continued a rude and illiterate people; yet they wanted neither inclination nor capacity to receive instruction; for when St. Paul came among them, they listened with rapture to his preaching, & soon formed themselves into a number of churches.

Not long after the Galatians had embraced the Gospel, certain false teachers from Judea, zealous for the Mosaic institutions, came among them; and to discredit Paul, and counteract his influence, represented him as inferior to the other apostles; as their disciple, but differing from them in doctrine; and although they acknowledged Jesus Christ and his religion, they insisted, that circumcision and observance of the ritual law were still necessary to salvation, and that the three great apostles Peter, James, and John had taught those doctrines. Perceiving therefore how great an obstacle these impositions would be to the conversion of the Gentiles, Paul in this Epistle, which is supposed to have been written about A. D. 53, strenuously vindicates the liberty of the Gospel, that is, its freedom from Jewish rites; and shews, that in point of authority he was in no respect inferior to other apostles; he also treats of justification by faith, of the temporary use and of the abolition of the Mosaic law; and shews that faith in Christ alone, without the Jewish ceremonies, is sufficient to obtain everlasting life; and finally he exhorts the Galatians to persevere in their Christian liberty, but to use it rightly; and not either by licentiousness, or superstition, neglect the important duties of Christianity.

THE EPISTLE OF PAUL THE APOSTLE TO THE GALATIANS.

CHAP. I.

¶ *He wondereth that they have so soon left him and the Gospel, 11 which he learned not of men, but of God.*

PAUL, an apostle, (not of men, neither by man, but

by Jesus Christ, and God the Father, who raised him from the dead,)

2 And all the brethren which are with me, unto the churches of Galatia:

3 Grace be to you, and

peace, from God the Father,
& from our Lord Jesus Christ,

4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:

5 To whom be glory forever and ever. Amen.

6 I marvel, that ye are so soon removed from him, that called you into the grace of Christ, unto another Gospel:

7 Which is not another; but there be some that trouble you,^a and would pervert the Gospel of Christ.

8 But though we, or an angel from heaven, preach any other Gospel unto you, than that which we have preached unto you, let him be accursed.

9 As we said before, so say I now again, If any man preach any other Gospel unto you, than that ye have received, let him be accursed.

10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

11 But I certify you, brethren, that the Gospel, which was preached of me, is not after man.

^a There be some that trouble you. Paul here alludes to the numerous Jews, who traversed the countries, where the Gospel had been preached, and taught that the rites and ceremonies of the law of Moses were necessary to salvation. This ceremonial law is what Paul means by *another Gospel*, or rather no Gospel.

12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.^b

13 For ye have heard of my conversation^c in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it;

14 And profited in the Jews' religion, above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

15 But when it pleased God, who separated me from my mother's womb, and called me by his grace,

16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred ^d not with flesh and blood:

17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

18 Then, after three years, I went up to Jerusalem to see Peter, and abode with him fifteen days.

19 But other of the apostles

^b By the revelation, &c. The false teachers had endeavoured to lessen Paul's authority with the Galatians by teaching, that he was not an apostle of Jesus Christ; but that he had been intrusted only by the other apostles, and that he had even departed from their doctrine.

^c Conversation, conduct or behaviour.

^d Conferred, consulted.

Paul testifieth how

Galatians.

he received

saw I none, save James the Lord's brother.

20 Now the things which I write unto you, behold, before God I lie not.

21 Afterwards I came into the regions of Syria and Cilicia;

22 And was unknown by face unto the churches of Judea which were in Christ:

23 But they had heard only, that he which persecuted us in times past, now preacheth the faith which once he destroyed.

24 And they glorified God in me.

CHAP. II.*

1 *He sheweth when he went up again to Jerusalem, and why.*
14 *Of justification by faith, and not by works: 20 They that are so justified live not in sin.*

THEN, fourteen years after, I went up again to Jerusalem with Barnabas, and took Titus with me also.

2 And I went up by revelation, and communicated unto them that Gospel, which I preach among the Gentiles, but privately to them which were of reputation, lest by any

e Save, except.

* In the four first verses of this chapter Paul tells the Galatians that his was the true Gospel of Jesus Christ, which his enemies denied, and that it did not require Gentiles to observe the rites of the Jewish law; and as evidence of it, he says, that the apostles at Jerusalem did not disapprove of it, nor did they compel Titus, who was a Gentile convert, to be circumcised, notwithstanding the presence of false brethren, who were zealous for the support of the Jewish rite.

means I should run, or had run, in vain.

3 But neither Titus, b who was with me, being a Greek, was compelled to be circumcised:

4 And that because of false brethren unawares brought in, who came in privily to spy out our liberty,c which we have in Christ Jesus, that they might bring us into bondage :d

5 To whom we gave place by subjection, no, not for an hour; that the truth of the Gospel might continue with you.

6 But of those, who seemed to be somewhat, (whatsoever they were, it maketh no matter to me; God accepteth no man's person;) for they who seemed to be somewhat in conference added nothing to me :e

7 But, contrariwise, when

a I should run, &c. I should labour, or had laboured in vain.

b But neither, &c. However, not even Titus, although a Greek, &c.

c Our liberty, our freedom from the burthensome and painful rites of Moses.

d Into bondage, under the ceremonies of the law.

e In conference added, &c. communicated nothing, no part of the Gospel, neither knowledge, spiritual gifts, nor authority.

they saw, that the Gospel of the uncircumcision ^f was committed unto me, as the Gospel of the circumcision was unto Peter ;

8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles ;)

9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship, that we should go unto the heathen, and they unto the circumcision.

10 Only they would that we should remember the poor : the same which I also was forward to do.

11 But when Peter was come to Antioch I withstood him to the face, because he was to be blamed.

12 For before that certain came from James, he did eat with the Gentiles ; but when they were come, he withdrew, and separated himself, fearing them which were of the circumcision.

f The Gospel of the uncircumcision ; the preaching of the Gospel to the Gentiles.

g The Gospel of the circumcision, the preaching of the Gospel to the Jews.

N.B. It may here be remarked, that circumcision, because it was one of the distinguishing and peculiar rites of the Israelites, frequently signifies the Jews ; and uncircumcision the Gentiles.

13 And the other Jews dissembled likewise with him ; insomuch that Barnabas also was carried away with their dissimulation.

14 ¶ But when I saw that they walked not uprightly, according to the truth of the Gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews ?

15 We who are Jews by nature, and not sinners of the Gentiles,^h

16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law ; for by the works of the law shall no flesh be justified.

17 But if, while we seek to be justified by Christ, we ourselves also are found sinners, is, therefore, Christ the minister of sin ? God forbid.

18 For if I build again the things which I destroyed, I make myself a transgressor.

19 For I through the law am dead to the law, that I might live unto God.ⁱ

b Not sinners, &c. not idolatrous Gentiles.

i For I through breaking the law am pronounced dead, by the curse or sentence of the law, so that, if I live, it must be by the free grace of God.

20 ¶ I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

21 I do not frustrate the grace of God; for if righteousness come by the law, then Christ is dead in vain.

CHAP. III.

1 He asketh what moved them to leave the faith, and depend on the law. **6** They that believe are justified, **9** and blessed with Abraham.

O FOOLISH Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

2 This only would I learn of you, Received ye the Spirit by the works of the law,^a or by the hearing of faith?^b

3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

^a By the works of the law, on account of performing the works, or observing the ceremonies of the law of Moses.—In the first verses of this chapter Paul is reasoning to show those Galatians, whom he had taught the Gospel, & to whom he had imparted spiritual gifts; but who had been seduced by false teachers, that under the Gospel, the rites of Moses, that is sacrifices, circumcision, &c. are no longer necessary to salvation.

^b By the bearing, by the obedience of faith.

4 Have ye suffered so many things in vain? if it be yet in vain.

5 He, therefore, that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?

6 ¶ Even as Abraham believed God, and it was accounted to him for righteousness.^c

7 Know ye, therefore, that they which are of faith, the same are the children of Abraham.

8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying,^d In thee shall all nations be blessed.

9 So then, they which be of faith are blessed with faithful Abraham.

10 For as many as are of the works of the law are under the curse; for it is written,^e Cursed is every one, that continueth not in all things, which are written in the book of the law, to do them.

11 But that no man is justified by the law in the sight of God, it is evident; for, The just shall live by faith.^f

^c Abraham believed God, &c. Paul here alludes to Gen. xv. 5.

^d Saying, Gen. xii. 3.

^e It is written, Deut. xxvii. 26.

^f The just shall live by faith; this sentence is sometimes translated; The just by faith, that is, those, who have the justifying faith of Abraham, shall live. See Rom. iii. 28.

12 And the law is not of faith ; but, The man that doeth them shall live in them.^g

13 Christ hath redeemed us from the curse of the law, being made a curse for us ; ^h for it is written, Cursed is every one that hangeth on a tree :

14 That the blessing of Abraham i might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

15 Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth,^j or addeth thereto.

16 Now, to Abraham and his seed were the promises made. He saith not, and to seeds, as of many ; but as of one, And to thy seed, which is Christ.

17 And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

g The man that doeth them, &c. the judgments and ordinances of God, mentioned Lev. xviii.

h Being made a curse for us ; nothing more is here meant, than that Christ was treated as an accursed person ; for although he was not a transgressor, he was numbered with them, and ignominiously crucified.

i The blessing of Abraham, the blessing of justification by faith, promised to Abraham.

j Disannulleth, abolisheth or setteth aside.

18 For if the inheritance be of the law, it is no more of promise ; but God gave it to Abraham by promise.

19 Wherefore then serveth the law ? It was added because of transgressions, till the seed should come to whom the promise was made ; and it was ordained by angels in the hand of a mediator.

20 Now, a mediator is not a mediator of one, but God is one.^k

21 Is the law then against the promises of God ? God forbid ; for if there had been a law given, which could have given life, verily righteousness should have been by the law.

22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

25 But after that faith is come, we are no longer under a schoolmaster.

k Now a mediator is not employed between parties, who are of one sentiment, or in friendship ; but God is one of the parties, and in friendship only with the righteous ; therefore God was not in friendship with the other party, which was the Israelites, who were a rebellious race.

26 For ye are all the children of God by faith in Christ Jesus.

27 For as many of you as have been baptized into Christ have put on Christ.

28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

CHAP. IV.

1 We were under the law till Christ came: 5 but Christ freed us: 22 we are the sons of Abraham by the free woman.

NOW I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

2 But is under tutors and governors, until the time appointed of the father.

3 Even so we, when we were children, were in bondage under the elements of the world: ^a

4 But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law,

5 To redeem them that were under the law; that we might receive the adoption of sons.

6 And, because ye are sons, God hath sent forth the Spi-

^a By the elements of the world Paul meant the law of Moses, and the superstitions of heathen nations.

rit of his Son into your hearts; crying, Abba,^b Father.

7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

8 Howbeit then, when ye knew not God, ye did service unto them, which by nature are no gods.

9 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements,^c whereunto ye desire again to be in bondage?

10 Ye observe days, and months, and times, and years.

11 I am afraid of you, lest I have bestowed upon you labour in vain.

12 Brethren, I beseech you, be as I am; for I am as ye are;^d ye have not injured me at all.

13 Ye know how, through infirmity of the flesh, I preached the Gospel unto you at the first.

14 And my temptation, which was in my flesh,^e ye despised not, nor rejected; but

^b Abba, a Syriac word, signifying father.

^c Weak and beggarly elements. See verse third of this chapter.

^d Be as I am, &c. be friendly to me, as I am really so to you.

^e My temptation which was in my flesh; this was probably what Paul 2 Cor. xii. 7. calls the thorn in his flesh, with which, after his rapture into the third heaven, he was afflicted, lest he should have been exalted above measure.

received me as an angel of God, even as Christ Jesus.

15 Where is then the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me.

16 Am I, therefore, become your enemy, because I tell you the truth?

17 They zealously affect you, *but* not well; yea, they would exclude you, that ye might affect them.^f

18 But it is good to be zealously affected always in a good thing, and not only when I am present with you.

19 My little children, of whom I travail in birth again, until Christ be formed in you,

20 I desire to be present with you now, and to change my voice; for I stand in doubt of you.

21 Tell me, ye that desire to be under the law, do ye not hear the law?

22 For it is written, that Abraham had two sons; the one by a bond maid, the other by a free woman.

23 But he who was of the bond woman was born after the flesh; but he of the free woman was by promise.

24 Which things are an al-

^f They zealously, &c. Your false teachers pretend to love you ardently, but they do not honourably; for they wish to exclude either you from the Christian covenant, or me from your

legory; ^g for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.

25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

26 But Jerusalem, which is above, is free, which is the mother of us all.

27 For it is written, rejoice, thou barren that bearest not; break forth and cry, thou that travailest not; for the desolate hath many more children than she which hath an husband.

28 Now we, brethren, as Isaac was, are the children of promise.

29 But as then, he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.

30 Nevertheless, what saith the scripture? Cast out the

affection, that you may love them the more exclusively.

^g Which things are an allegory, that is, the bond-maid and the free woman figuratively represent the two covenants, or dispensations of religion; Agar, the bond-maid, represents the covenant of the law, given to the Jews on mount Sinai; and since Agar was a slave, and of course her children born-slaves, or brought forth in bondage or slavery; so the Jews under the covenant of the law, were enslaved by the law, and bound to observe all its numerous, painful and expensive rites. This, Paul says, is Jerusalem, which now is, and is in bondage with her children; but Sa-

bond-woman and her son ; for the son of the bond-woman shall not be heir with the son of the free woman.

31 So then, brethren, we are not children of the bond-woman, but of the free.

CHAP. V.

1 *He moveth them to stand in their liberty, & and not to observe circumcision, 13 but rather love. 19 The works of the flesh, 22 and fruits of the Spirit.*

STAND fast, therefore, in the liberty ^a wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.^b

2 Behold, I Paul say unto you, That if ye be circumcised, Christ shall profit you nothing.

3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

4 Christ is become of no ef-

rah, whose children were by promise, not slaves, but free-born, represents the Gospel dispensation, the Jerusalem from above, whose children we all are, who believe, & are free from the bondage of the ceremonial law.

6 *Cast out the bond-woman and her son,* that is, let the covenant of the law with its enslaving rites, be abolished, and the more mild, free and gracious dispensation of the Gospel every where prevail.

a Liberty, freedom from the law of Moses.

b Yoke of bondage, the ceremonial law.

feet unto you, whosoever of you are justified by the law ; ye are fallen from grace.

5 For we through the Spirit wait for the hope of righteousness by faith.

6 For in Jesus Christ neither circumcision availeth anything, nor uncircumcision ; but faith, which worketh by love.

7 Ye did run well ; who did hinder you, that ye should not obey the truth ?

8 This persuasion ^c cometh not of him that calleth you.

9 A little leaven leaveneth the whole lump.^d

10 I have confidence in you through the Lord, that ye will be none otherwise minded ; but he that troubleth you shall bear his judgment, whosoever he be.

11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution ? then is the offence of the cross ceased.

12 I would they were even cut off, which trouble you.

13 For, brethren, ye have been called unto liberty ; only use not liberty for an occasion to the flesh, but by love serve one another.

14 For all the law is fulfill-

c This persuasion you entertain, concerning the law and its efficacy to salvation, &c.

d A little leaven, that is, the errors of one teacher are sufficient to corrupt the whole church.

e Cut off, excommunicated.

ed in one word, *f even in this,* thou shalt love thy neighbour as thyself.

15 But if ye bite and devour one another, take heed that ye be not consumed one of another.

16 This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

17 For the flesh lusteth against the Spirit, & the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would.

18 But if ye be led of the Spirit, ye are not under the law.

19 Now, the works of the flesh are manifest, which are *these;* Adultery, fornication, uncleanness, lasciviousness,

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21 Envynings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

22 But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith,

23 Meekness, temperance; against such there is no law.

24 And they that are Christ's

have crucified the flesh, with the affections and lusts.

25 If we live in the Spirit, let us also walk in the Spirit.

26 Let us not be desirous of vain-glory, provoking one another, envying one another.

CHAP. VI.

1 He willeth them to deal mildly with a brother that has slipped, 2 and to bear one another's burdens; 6 to be liberal to their teachers, 9 and not to be weary of well-doing.

BRETHREN, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

2 Bear ye one another's burdens and so fulfil the law of Christ.

3 For if a man think himself to be something, when he is nothing, he deceiveth himself.

4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

5 For every man shall bear his own burden.

6 Let him that is taught in the word, communicate unto him that teacheth in all good things.

7 Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap.

8 For he that soweth to his

f In one word, by obeying one precept..

Well-doing recommended. Galatians. Of the cross of Christ.

flesh, shall of the flesh reap corruption ; but he that soweth to the Spirit, shall of the Spirit reap life everlasting.

9 And let us not be weary in well-doing ; for in due season we shall reap, if we faint not.

10 As we have, therefore, opportunity, let us do good unto all men, especially unto them, who are of the household of faith.

11 Ye see how large a letter I have written unto you with mine own hand.

12 As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.

13 For neither they themselves, who are circumcised keep the law ; but desire to

have you circumcised, that they may glory in your flesh.

14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

15 For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature.

16 And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.

17 From henceforth let no man trouble me ; for I bear in my body the marks of the Lord Jesus.

18 Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

¶ Unto the Galatians, written from Rome.

PREFATORY REMARKS

TO THE EPISTLE OF PAUL TO THE EPHESIANS.

EPHESUS was the metropolis of Asia Minor. It was celebrated for its commerce and riches, and for the magnificent temple of the goddess Diana. The inhabitants were a dissolute and idolatrous people, and extremely addicted to magic and divination.

St. Paul first visited this city on his journey from Corinth to Jerusalem, A. D. 53, and preached in the synagogue of the Jews with some prospect of success ; but he was at that time unable to continue there, being in haste to go to Jerusalem to keep the feast of Pentecost. He however soon returned and spent three years in preaching the Gospel, first in the synagogue, then in the school of one Tyrannus, and in other places

of public resort.' Paul therefore having spent so much time and labour in establishing the church at Ephesus, that he might not be wanting in concern for its safety and prosperity, wrote this Epistle while a prisoner at Rome, about A. D. 60 or 61, to secure it against the erroneous doctrines and practices, which the false teachers were endeavouring to introduce into it.

It has been remarked concerning this Epistle, that it contains a more complete system of precepts, respecting the temper which Christians ought to possess, and the duties which they owe to themselves and to each other, than is to be found in any other of Paul's Epistles.

¶ THE EPISTLE OF PAUL THE APOSTLE TO THE EPHESIANS.

CHAP. I.

1 *Of Election, 5 and adoption,
41 which is the foundation of
man's salvation.*

PAUL, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus :

2 Grace be to you, & peace, from God our Father and from the Lord Jesus Christ.

3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

6 To the praise of the glory of his grace, wherein he hath

made us accepted in the beloved.

7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace ;

8 Wherein he hath abounded toward us in all wisdom and prudence ;

9 Having made known unto us the mystery of his will, ^a according to his good pleasure which he hath purposed in himself :

10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth ; even in him :

11 In whom also we have obtained an inheritance, being predestinated according to the

^a *The mystery of his will* here means the salvation of the Gentiles through faith without obedience to the law of Moses. It sometimes means the whole doctrine of the Gospel.

We are created

Ephes:

for good works.

purpose of him who worketh all things after the counsel of his own will :

12 That we should be to to the praise of his glory, who first trusted in Christ.

13 In whom ye also trusted, after that ye heard the word of truth, the Gospel of your salvation : in whom also after that ye believed, ye were sealed with that holy Spirit of promise.^b

14 Which is the earnest of our inheritance^c until the redemption of the purchased possession, unto the praise of his glory.

15 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

16 Cease not to give thanks for you, making mention of you in my prayers ;

17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him :

18 The eyes of your under-

^b Ye were sealed, &c. In allusion to the custom of merchants, marking their parcels of merchandize with seals, to distinguish them from the goods of others, Christ is said to have sealed or marked the Gentiles as the children of God, by bestowing on them the gifts of the Spirit.

^c Which is the earnest, &c. Earnest is a small part of the price of a thing, given as evidence, that the bargain is concluded, & as a pledge, that the whole price will be paid at the time agreed on.

being enlightened ; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

19 And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

20 Which he wrought in Christ, when he raised him from the dead and set him at his own right hand in the heavenly places,

21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come :

22 And hath put all things under his feet, and gave him to be the head over all things to the church,

23 Which is his body, the fulness of him that filleth all in all.

CHAP. II.

1 What we were by nature, ⁵ and what we are by grace : 10 we are created for good works.

AND you hath he quickened, who were dead in trespasses and sins ;

2 Wherein, in time past, ye walked according to the course of this world, according to the prince of the power of the air,^a the spirit that now worketh in the children of disobedience :

^a The prince of the power of the air, the chief of evil spirits.

The hidden mystery of

ii. the Gentiles being saved.

3 Among whom also we had our conversation in time past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind ; and were by nature the children of wrath, even as others.

4 But God, who is rich in mercy, for his great love wherewith he loved us,

5 Even when we were dead in sins, hath quickened us together with Christ ; (by grace ye are saved ;)^b

6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus ;

7 That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us, through Christ Jesus.

8 For by grace are ye saved through faith ; and that not of yourselves ; it is the gift of God ;

9 Not of works, lest any man should boast.

10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

11 Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands ;

12 That at that time ye

^b Through grace or the mere favour of God, are ye saved.

were without Christ being aliens from the commonwealth of Israel,^c and strangers from the covenants of promise, having no hope, and without God in the world :

13 But now, in Christ Jesus, ye who sometimes were afar off, are made nigh by the blood of Christ.

14 For he is our peace, who hath made both one,^d & hath broken down the middle wall of partition betweeen us ;^e

15 Having abolished in his flesh the enmity even the law of commandments contained in ordinances ; for to make in himself of twain one new man, so making peace ;

16 And that he might reconcile both^f unto God in one body^g by the cross, having slain the enmity thereby ;

17 And came and preached peace to you which were afar

^c Being aliens, &c. Being alienated from the Jewish nation.

^d Who hath made both Jews & Gentiles one people of God.

^e Hath broken down the middle wall of partition between us. Because the Jews were separated from all the nations, and made the people of God exclusively, by the law of Moses, Paul calls the law, the middle wall of separation, in allusion to the wall, which separated the court of Israel from the court of the Gentiles : and Jesus Christ by his death, having broken down the separating wall ; that is, having abolished the law of Moses, hath united both Jews and Gentiles in one church.

^f Both Jews and Gentiles.

^g In one body, in one church.

off, and to them that were nigh.

18 For through him we both have access by one Spirit unto the Father.

19 Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God;

20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone;

21 In whom all the building, fitly framed together, groweth unto an holy temple in the Lord:

22 In whom ye also are builded together for an habitation of God through the Spirit.

CHAP. III.

The hidden mystery that the Gentiles should be saved.

For this cause I Paul, the prisoner of Jesus Christ for you Gentiles,

2 If ye have heard of the dispensation of the grace of God which is given me to youward:

3 How that by revelation he made known unto me the mystery ;^a (as I wrote afore in few words,

4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ,)

^a *Mystery of the Gentiles being admitted joint heirs with the Jews of the blessings of the Gospel without being obliged to observe the law of Moses.*

5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

6 That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel :

7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;

9 And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ :

10 To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God,

11 According to the eternal purpose which he purposed in Christ Jesus our Lord;

12 In whom we have boldness and access with confidence by the faith of him.

13 Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

14 For this cause I bow my knees unto the Father of our Lord Jesus Christ,

15 Of whom the whole fam-

ily in heaven and earth is named,

16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

17 That Christ may dwell in your hearts by faith; that ye being rooted and grounded in love,

18 May be able to comprehend, with all saints, what is the breadth, and length, and depth, and height;^b

19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

21 Unto him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen.

CHAP. IV.

1 *He exhorteth to unity, 24 to put on the new man, 25 to cast off lying, 29 and corrupt communication.*

I THEREFORE, the prisoner of the Lord, beseech you, that ye walk worthy of the vocation wherewith ye are called,^a

^b *Breadth, length, depth, and height of the Christian church, which extends over all the earth.*

^c *That ye would walk worthy of the knowledge and belief of the Gospel, into which ye have been called.*

2 With all lowliness and meekness, with long-suffering, forbearing one another in love;

3 Endeavouring to keep the unity of the Spirit in the bond of peace.^b

4 *There is one body and one Spirit,*^c even as ye are called in one hope of your calling;

5 One Lord, one faith, one baptism,

6 One God and Father of all, who is above all, and through all, and in you all.

7 But unto every one of us is given grace, according to the measure of the gift of Christ.

8 Wherefore he saith, When he ascended up on high, he led captivity captive,^d and gave gifts unto men.

9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?^e

10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

11 And he gave some, apostles; ^f and some, prophets;

^b *Carefully endeavour to preserve the unity, harmony, and affection, which should subsist among persons animated by the same spirit.*

^c *There is one body or church, and there is one Spirit, which animates that body.*

^d *He led captivity captive; he took captive those wicked spirits, who had held mankind in captivity to sin.*

^e *Descended, &c. that is, became man, was put to death, and buried.*

^f *He gave or appointed some to be apostles, &c.*

Avoid corrupt

Ephesians.

communications.

and some, evangelists^g; and some, pastors and teachers;

12 For the perfecting of the saints,^h for the work of the ministry, for the edifying of the body of Christ:

13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

14 That we, *henceforth*, be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive;

15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:

16 From whom the whole body fitly joined together, and compacted by that, which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love.

17 This I say, therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk in the vanity of their mind;

18 Having the understanding darkened, being alienated from the life of God through the ignorance that is in them,

g Evangelists, preachers of the Gospel.

h For qualifying the saints, &c.

because of the blindness of their heart:

19 Who, being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness.

20 But ye have not so learned Christ;

21 If so be that ye have heard him, & have been taught by him, as the truth is in Jesus:

22 That ye put off concerning the former conversation, the old man, which is corrupt according to the deceitful lusts;

23 And be renewed in the spirit of your mind;

24 And that ye put on the new man, which after God is created in righteousness and true holiness.

25 Wherefore, putting away lying, speak every man truth with his neighbour; for we are members one of another.

26 Be ye angry and sin not; let not the sun go down upon your wrath:

27 Neither give place to the devil.

28 Let him that stole, steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.

29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

32 And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

CHAP. V.

1 *He exhorteth to love, & to flee fornication. 22 The duties of wives, 23 and of husbands.*

2 BE ye, therefore, followers of God, as dear children;

3 And walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savour.

4 But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;

5 Neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks.

6 For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ, and of God.

7 Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience.

8 Be not ye, therefore, partakers with them.

9 For ye were sometimes darkness, but now are ye light in the Lord; walk as children of light;

10 (For the fruit of the Spirit is in all goodness, and righteousness, and truth;) Proving what is acceptable unto the Lord.

11 And have no fellowship with the unfruitful works of darkness, but rather reprove them.

12 For it is a shame even to speak of those things, which are done of them in secret.

13 But all things that are reproved are made manifest by the light; for whatsoever doth make manifest is light.

14 Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.

15 See then that ye walk circumspectly, not as fools, but as wise,

16 Redeeming the time, because the days are evil.

17 Wherefore be ye not unwise, but understanding what the will of the Lord is.

18 And be not drunk with wine, wherein is excess; but be filled with the Spirit;

19 Speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord;

20 Giving thanks always for all things unto God and the

Father, in the name of our Lord Jesus Christ ;

21 Submitting yourselves one to another in the fear of God.

22 Wives, submit yourselves unto your own husbands, as unto the Lord.

23 For the husband is the head of the wife, even as Christ is the head of the church ; and he is the Saviour of the body.

24 Therefore, as the church is subject unto Christ, so let the wives be to their own husbands in every thing.

25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it ;

26 That he might sanctify and cleanse it with the washing of water by the word ;

27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing ; but that it should be holy and without blemish.

28 So ought men to love their wives as their own bodies ; he that loveth his wife loveth himself.

29 For no man ever yet hated his own flesh ; but nourisheth and cherisheth it, even as the Lord the church :

30 For we are members of his body, of his flesh, and of his bones.

31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

32 This is a great mystery ; but I speak concerning Christ and the church.

33 Nevertheless, let every one of you in particular so love his wife even as himself ; and the wife see that she reverence her husband.

CHAP. VI.

1 *The duty of children : 5 of servants.* 10 *Our life is a warfare.* 13 *The Christian armour.*

CHILDREN, obey your parents in the Lord ; for this is right.

2 Honour thy father and mother, which is the first commandment with promise,

3 That it may be well with thee, and thou mayest live long on the earth.

4 And, ye fathers, provoke not your children to wrath ; but bring them up in the nurture and admonition of the Lord.^a

5 Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart,^b as unto Christ :

6 Not with eye-service, as men-pleasers ;^c but as the servants of Christ, doing the will of God from the heart ;

^a In the nurture and admonition, the correction, the discipline, and instruction of the Lord.

^b In singleness, in the integrity of your heart.

^c Not with eye-service, not only when their eye is upon you, as those do, whose sole care is to please men.

7 With good-will doing service, as to the Lord, and not to men :

8 Knowing, that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether *he be bond or free.*^d

9 And, ye masters, do the same things unto them, forbearing threatening ; knowing that your Master also is in heaven ; neither is there respect of persons with him.

10 Finally, my brethren, be strong in the Lord, and in the power of his might.

11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

14 Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness ;

15 And your feet shod with the preparation of the Gospel of peace ;

^d *Bond or free,* a slave or a free man.

16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God :

18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints ;

19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel,

20 For which I am an ambassador in bonds ; that therein I may speak boldly as I ought to speak.

21 But that ye also may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things :

22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts.

23 Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.

24 Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.

¶ Written from Rome unto the Ephesians by Tychicus.

PREFATORY REMARKS

TO THE EPISTLE OF PAUL TO THE PHILIPPIANS.

PHILIPPI was a city of Macedonia, and the first place in Europe, where the apostles abode and preached the Gospel. Here Paul and his companions continued some time, and made many converts, among which were Lydia, a native of Thyatira in Asia, now residing at Philippi for the purpose of commerce; and the jailer who kept the prison into which Paul and Silas were cast.

The converts at Philippi were remarkable for their love and attachment to Paul, and their concern for the progress of the Gospel, as appears by their contributions for the support of the apostles in their ministry and labours.

The Philippians having heard of Paul's imprisonment at Rome, sent Epaphroditus to comfort him, and to supply him with whatever might be necessary to render his confinement as easy as possible. Paul, deeply impressed with a sense of their zeal for his welfare, wrote this Epistle, and sent it by Epaphroditus on his return to Philippi about A. D. 61 or 62, in which he commends them for their faith, and earnest desire for the success of the Gospel—informing them with what success he had preached at Rome—that his imprisonment, instead of hindering, had proved beneficial to the Gospel by making it known even in the palace itself—he cautions them against false teachers, and exhorts them to constancy and perseverance in whatever things were true, honest, just, pure, lovely, and of good report.

¶ THE EPISTLE OF PAUL THE APOSTLE TO
THE PHILIPPIANS.

CHAP. I.

1 *Paul's thankfulness & prayer to God for them : 21 his readiness to suffer.*

PAUL and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons :

2 Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

3 I thank my God upon every remembrance of you,

4 Always, in every prayer of mine for you all, making request with joy,

5 For your fellowship in the Gospel, from the first day until now ;

6 Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ :

7 Even as it is meet for me to think this of you all, because I have you in my heart; in as much as both in my bonds, and in the defence and confirmation of the Gospel, ye all are partakers of my grace.

8 For God is my record, how greatly I long after you all in the bowels of Jesus Christ.

9 And this I pray, that your love may abound yet more and more in knowledge, and in all judgment;

10 That ye may approve things that are excellent; that ye may be sincere, and without offence, till the day of Christ;

11 Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

12 But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the Gospel;^a

13 So that my bonds in Christ are manifest in all the palace, and in all other places;

14 And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

15 Some indeed preach Christ even of envy and strife; and some also of good will.

16 The one preach Christ of contention, not sincerely,

supposing to add affliction to my bonds;

17 But the other of love, knowing that I am set for the defence of the Gospel.

18 What then? notwithstanding, every way, whether in pretence or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

19 For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ,

20 According to my earnest expectation, and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also, Christ shall be magnified in my body, whether it be by life or by death;

21 For to me to live is Christ, and to die is gain.

22 But if I live in the flesh, this is the fruit of my labour; yet what I shall choose I wot not.^b

23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better:

24 Nevertheless, to abide in the flesh is more needful for you.

25 And, having this confidence, I know that I shall abide and continue with you all, for your furtherance and joy of faith;

26 That your rejoicing may be more abundant in Jesus

^a Furtherance, advancement of the Gospel.

^b I wot not, I knew not.

Christ for me, by my coming to you again.

27 Only let your conversation be as it becometh the Gospel of Christ; that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the Gospel;

28 And in nothing terrified by your adversaries; which is to them an evident token of perdition, but to you of salvation, and that of God.

29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

30 Having the same conflict which ye saw in me, and now hear to be in me.

CHAP. II.

1 He exhorteth to unity and humility, 12 and to a careful proceeding in the way of salvation.

IF there be, therefore, any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,

2 Fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind.

3 Let nothing be done through strife or vain-glory; but in lowliness of mind let each esteem other better than themselves.

4 Look not every man on

his own things, but every man also on the things of others.

5 Let this mind be in you, which was also in Christ Jesus;

6 Who, being in the form of God, thought it not robbery to be equal with God;

7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men;

8 And, being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

9 Wherefore God also hath highly exalted him, and given him a name, which is above every name;

10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

11 And that every tongue should confess, that Jesus Christ is Lord, to the glory of God the Father.

12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling:

13 For it is God which worketh in you, both to will and to do of his good pleasure.

14 Do all things without murmurings and disputings;

15 That ye may be blameless and harmless, the sons of God without rebuke, in the

midst of a crooked and perverse nation, among whom ye shine as lights in the world ;

16 Holding forth the word of life ; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

17 Yea, and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all.

18 For the same cause also do ye joy & rejoice with me.

19 But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort when I know your state.

20 For I have no man like-minded, who will naturally care for your state.

21 For all seek their own, not the things which are Jesus Christ's.

22 But ye know the proof of him, that, as a son with the father, he hath served with me in the Gospel.

23 Him, therefore, I hope to send presently, so soon as I shall see how it will go with me.

24 But I trust in the Lord, that I also myself shall come shortly.

25 Yet I suppose it necessary to send to you Epaphroditus, my brother and companion in labour, and fellow-soldier, but your messenger and he that ministered to my wants.

26 For he longed after you all, and was full of heaviness,

because that ye had heard, that he had been sick.

27 For indeed he was sick nigh unto death ; but God had mercy on him ; and not on him only, but on me also, lest I should have sorrow upon sorrow.

28 I sent him, therefore, the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.

29 Receive him, therefore, in the Lord with all gladness, and hold such in reputation :

30 Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

CHAP. III.

1 *He warneth them of false teachers, 18 and to decline the ways of carnal Christians.*

FINALLY, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe.

2 Beware of dogs, beware of evil workers, beware of the concision.^a

3 For we are the circumcision,^b which worship God in

^a *Circumcision*, a name given to the unbelieving Jews, who went about inculcating the law, and introducing dissension into the Christian churches.

^b *Circumcision* here denotes the true disciples of Jesus Christ.

the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh :

4 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more :

5 Circumcised the eighth day of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews ; as touching the law, a Pharisee ;

6 Concerning zeal, persecuting the church ; touching the righteousness which is in the law, ^c blameless.

7 But what things were gain to me, those I counted loss for Christ.

8 Yea, doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord ; for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ,

9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith ;

10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death ;

11 If by any means I might

^c The righteousness which is by the law was the observance of its ceremonies.

attain unto the resurrection of the dead.

12 Not as though I had already attained, either were already perfect ; but I follow after, if that I may apprehend that, for which also I am apprehended of Christ Jesus.

13 Brethren, I count not myself to have apprehended ; but *this one thing I do*, forgetting those things which are behind, ^d and reaching forth unto those things which are before,

14 I press toward the mark, ^e for the prize of the high calling of God in Christ Jesus.

15 Let us, therefore, as many as be perfect, be thus minded ; and if in any thing ye be otherwise minded, God shall reveal even this unto you.

16 Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

17 Brethren, be followers together of me, and mark them which walk so, as ye have us for an ensample,

18 (For many walk, of whom I have told you often, and now tell you even weeping, *that they are the enemies of the cross of Christ* ;

19 Whose end is destruc-

^d The things which are behind, the progress I have already made.

^e I press toward the mark ; St. Paul here alludes to the Grecian races, in which those who run exerted every nerve, and persevered to the end of the race in order to obtain the prize.

tion, whose god is their belly, and whose glory is in their shame, who mind earthly things.)

20 For our conversation is in heaven; f from whence also we look for the Saviour, the Lord Jesus Christ;

21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

CHAP. IV.

1 General exhortations: 10 his joy for their liberality toward him, and God's grace in them: 20 he concludeth with prayer and salutations.

THEREFORE, my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved.

2 I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord.

3 And I intreat thee also, true yoke-fellow, help those women which laboured with me in the Gospel, with Clement also, and with other my fellow-labourers, whose names are in the book of life.

4 Rejoice in the Lord alway; and again I say, Rejoice.

5 Let your moderation be known unto all men. The Lord is at hand.

6 Be careful for nothing; but in every thing by prayer and supplication, with thanks-

f But our conversation is for heaven.

giving, let your requests be made known unto God.

7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

8 Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

9 Those things which ye have both learned and received, and heard and seen in me, do; and the God of peace shall be with you.

10 But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity.

11 Not that I speak in respect of want; for I have learned, in whatsoever state I am, therewith to be content.

12 I know both how to be abased, and I know how to abound; every where, and in all things, I am instructed, both to be full and to be hungry, both to abound and to suffer need.

13 I can do all things through Christ, which strengtheneth me.

14 Notwithstanding, ye have well done, that ye did communicate with my affliction.

We conclude with **Philippians.** *prayer and salutations.*

15 Now ye Philippians, know also, that in the beginning of the Gospel, when I departed from Macedonia, no church communicated with me, as concerning giving and receiving, but ye only.

16 Foreven in Thessalonica ye sent once and again unto my necessity.

17 Not because I desire a gift; but I desire fruit, that may abound to your account.

18 But I have all, and a bound; I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God.

19 But my God shall supply all your need, according to his riches in glory, by Christ Jesus.

20 Now, unto God and our Father be glory forever and ever. Amen.

21 Salute every saint in Christ Jesus. The brethren which are with me greet you.

22 All the saints salute you, chiefly they that are of Cesar's household.

23 The grace of our Lord Jesus Christ be with you all, Amen.

¶ It was written to the Philippians from Rome, by Epaphroditus.

PREFATORY REMARKS

TO THE EPISTLE OF PAUL TO THE COLOSSIANS.

COLOSSE was an ancient, rich, and populous city of Phrygia in Asia Minor, in the vicinity of Hierapolis and Laodicea. Grecian philosophy was early introduced into this country, and the precepts of Pythagoras concerning abstinence from animal food, the doctrines of Plato concerning the agency and worship of angels, and the impure rites of Bacchus and Cybele, were prevalent and much admired. But notwithstanding the prevalence of this idolatry and superstition, the apostles preached among them with success, and established several churches. Soon however false teachers appeared among them, and by accommodating their doctrines to the former prejudices of the people; some inculcating the precepts of Grecian philosophy; others, teaching the abrogated ceremonies of the Jewish law, they threw the churches into a state of disquietude and danger. Under these circumstances Epaphras, who superintended these churches, repaired to Rome to consult Paul, who at this time was in prison for the sake of the Gos-

pel. Paul therefore, ever attentive to the cause of his Master, wrote this Epistle to guard the Christians at Colosse against the errors of false teachers. He also exhorts them to persevere in the doctrines of the Gospel, and to place all their hope of salvation in Christ alone.

This Epistle is supposed to have been written A. D. 61, about the same time with that to the Ephesians; and there is so great a similarity between the two, that they serve to illustrate each other.

THE EPISTLE OF PAUL, THE APOSTLE, TO THE COLOSSIANS.

CHAP. I.

1 *He thanketh God for their faith, 6 prayeth for their increase in grace, 15 and describeth the true Christ.*

PAUL, an apostle of Jesus Christ by the will of God, and Timotheus our brother,

2 To the saints and faithful brethren in Christ which are at Colosse; Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.

3 We give thanks to God and the Father of our Lord Jesus Christ, praying always for you,

4 Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints,

5 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel;

6 Which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth

also in you, since the day ye heard of it, and knew the grace of God in truth:

7 As ye also learned of Epaphras, our dear fellow-servant, who is for you a faithful minister of Christ:

8 Who also declared unto us your love in the Spirit.

9 For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will, in all wisdom and spiritual understanding;

10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

11 Strengthened with all might, according to his glorious power, unto all patience & long-suffering with joyfulness;

12 Giving thanks unto the Father which hath made us meet to be partakers of the inheritance of the saints in light;

13 Who hath delivered us from the power of darkness,

Christ's exalted nature. Colossians. *Of Paul's ministry.*

and hath translated us into the kingdom of his dear Son;

14 In whom we have redemption through his blood, even the forgiveness of sins;

15 Who is the image of the invisible God, the first-born of every creature;

16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him;

17 And he is before all things, and by him all things consist.

18 And he is the head of the body, the church; who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence;

19 For it pleased the Father, that in him should all fulness dwell;

20 And (having made peace through the blood of his cross) by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.

21 And you, that were sometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled,

22 In the body of his flesh through death, to present you holy, and unblameable, and unreproveable, in his sight;

23 If ye continue in the faith grounded and settled,

and be not moved away from the hope of the Gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister.

24 Who now rejoice in my sufferings for you and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church;

25 Whereof I am made a minister, according to the dispensation of God, which is given to me for you, to fulfil the word of God;

26 Even the mystery which hath been hid from ages, and from generations, but now is made manifest to his saints:

27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is, Christ in you, the hope of glory:

28 Whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus;

29 Whereunto I also labour, striving according to his working, which worketh in me mightily.

CHAP. II.

1 He exhorteth them to constancy in Christ, & to beware of philosophy and vain traditions, 18 worshipping of angels, 20 & legal ceremonies.

FOR I would that ye knew what great conflict I have for

you, and for them at Laodicea, and for as many as have not seen my face in the flesh;

2 That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ;

3 In whom are hid all the treasures of wisdom and knowledge.

4 And this I say, lest any man should beguile you with enticing words.

5 For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ.

6 As ye have, therefore, received Christ Jesus the Lord, so walk ye in him;

7 Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

8 Beware lest any man spoil you through philosophy and vain deceit,^a after the tradition of men, after the rudiments of the world,^b and not after Christ:

9 For in him dwelleth all

^a Through philosophy and vain deceit, through an empty and deceitful philosophy.

^b According to the rudiments of the world, heathen idolatry and superstition.

the fulness of the Godhead bodily.

10 And ye are complete in him, which is the head of all principality and power;

11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ;

12 Buried with him in baptism,^d wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened^e together with him, having forgiven you all trespasses;

14 Blotting out the handwriting of ordinances,^f that

^c Principality, government.

^d Buried with him, &c. Baptism is a Christian ordinance, emblematical or significant of death and burial, and the resurrection. As Christ submitted to be baptized, that is, to be buried under the water by John, it was an emblem of his future death and burial; and his being raised out of the water, was emblematical of his resurrection from the grave. So Christians being baptized, may figuratively be said to be buried with Christ in baptism, and in baptism to be raised with him.

^e Hath he quickened, he hath made alive.

^f The hand-writing of ordinances, is here supposed to be the precepts of the moral law, and blotting them out, the forgiveness of transgression upon repentance.

was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

15 And, having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.^h

16 Let no man, therefore, judge you in meat, or in drink, or in respect of an holy-day, or of the new moon, or of the sabbath-days;

17 Which are a shadow of things to come; but the body is of Christ.

18 Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind;

19 And not holding the head, from which all the body, by joints and bands, having nourishment ministered, and knit together, increaseth with the increase of God.

20 Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances,ⁱ

^g See note ^c on last page.

^h In it, that is, by the cross.

ⁱ Why subject yourselves to the ordinances of men; especially to such as the following; Touch not, taste not, handle not any thing whatever, that tends to the destruction of life in order to its being used. Paul here probably refers to the precepts of the Pythagorean philosophy, which for-

21 (Touch not, taste not, handle not;

22 Which all are to perish with the using,) after the commandments and doctrines of men?

23 Which things have indeed a shew of wisdom in will-worship, and humility; and neglecting of the body; ^j not in any honour to the satisfying of the flesh.

CHAP. III.

1 He sheweth where to seek Christ: 5 He exhorteth to mortification, 10 to put off the old man, and to put on Christ, 12 and to sundry other duties.

IF ye then be risen with Christ, seek those things which are above, where Christ setteth on the right hand of God.

2 Set your affection on things above, not on things on the earth.

3 For ye are dead, and your life is hid with Christ in God.

4 When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

5 Mortify, therefore, your

bade the use of animal food, because it was not lawful to take the life of animals.

^j Neglecting of the body, mortifying the body by abstinence. But Paul says, these Pythagorean precepts had not the appearance of wisdom from any proper provision they made for satisfying, or for the support of the body.

members which are upon the earth ; fornication, uncleanness, inordinate affection, evil concupisence, and covetousness, which is idolatry ;

6 For which things' sake the wrath of God cometh on the children of disobedience :

7 In the which ye also walked some time,^a when ye lived in them.

8 But now ye also put off all these ; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

9 Lie not one to another, seeing that ye have put off the old man ^b with his deeds ;

10 And have put on the new man,^c which is renewed in knowledge, after the image of him that created him ;^d

11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free ; but Christ is all, and in all.

12 Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering ;

13 Forbearing one another, and forgiving one another, if any man have a quarrel against any, even as Christ forgave you, so also do ye.

^a Sometime, formerly.

^b The old man, your old, corrupt nature.

^c The new man, a Christian temper.

^d After the image of him (of God), who hath created him.

14 And above all these things, put on charity, which is the bond of perfectness.^e

15 And let the peace of God rule in your hearts, to the which also ye are called in one body ; and be ye thankful.

16 Let the word of Christ dwell in you richly in all wisdom ; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord.

17 And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

18 Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

19 Husbands, love your wives, and be not bitter against them.

20 Children, obey your parents in all things ; for this is well-pleasing unto the Lord.

21 Fathers, provoke not your children to anger, lest they be discouraged.

22 Servants, obey in all things your masters according to the flesh ; not with eye-service,^f as men-pleasers ; but in singleness^g of heart, fearing God :

23 And whatsoever ye do,

^e And over all these graces or ornaments of the new man, put on love.

^f Not with eye-service, not only when their eye is on you.

^g Singleness, or integrity of heart.

do it heartily, as to the Lord, and not unto men ;

24 Knowing that of the Lord ye shall receive the reward of the inheritance ; for ye serve the Lord Christ.

25 But he that doeth wrong shall receive for the wrong which he hath done ; and there is no respect of persons.

CHAP. IV.

1 *He exhorteth to be fervent in prayer, & to walk wisely toward them that are not yet come to the true knowledge of Christ : 10 he saluteth them, &c.*

MASTERS, give unto your servants that, which is just and equal ; knowing that ye also have a Master in heaven.

2 Continue in prayer and watch in the same with thanksgiving ;

3 Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds :

4 That I may make it manifest, as I ought to speak.

5 Walk in Wisdom toward them that are without, redeeming the time.

6 Let your speech be alway with grace, seasoned with salt,^a that ye may know how ye ought to answer every man.

a Seasoned with salt, with piety & virtue. We are told, that salt, on account of its use in preserving food, and rendering it palatable, was anciently made an emblem of wisdom

7 All my state shall Tychicus declare unto you, who is a beloved brother, and a faithful minister, and fellow-servant in the Lord :

8 Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts ;

9 With Onesimus, a faithful and beloved brother, who is one of you ; they shall make known unto you all things which are done here,

10 Aristarchus my fellow-prisoner saluteth you, & Marcus, sister's son to Barnabas, (touching ^b whom ye received commandments : if he come unto you, receive him ;)

11 And Jesus, which is called Justus, who are of the circumcision.^c These only are my fellow-workers unto the kingdom of God, which have been a comfort unto me.

12 Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.

13 For I bear him record, that he hath a great zeal for you, and them that are in Laodicea, and them in Hierapolis.

14 Luke, the beloved phy-

and virtue. In allusion to this, probably, Paul here uses the word.

b Touching, concerning.

c Of the circumcision, of the Jewish nation.

sician,^d and Demas, greet you.

15 Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house.

16 And when this epistle is read among you, cause that it

d. Luke, the beloved physician, the same, that wrote the third Gospel, & the Acts of the Apostles. He was deservedly beloved by Paul, having attended him in several of his long and laborious journeys through Asia Minor, Greece, and even into Italy.

be read also in the church of the Laodiceans ; and that ye likewise read the epistle from Laodicea.

17 And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

18 The salutation by the hand of me Paul. Remember my bonds. Grace be with you. Amen.

¶ Written from Rome to the Colossians, by Tychicus and Onesimus.

PREFATORY REMARKS

TO THE FIRST EPISTLE OF PAUL TO THE THESSALONIANS.

THESSALONICA was a great sea-port town, and at the time Paul visited it, was the metropolis of all the countries, comprehended in the province of Macedonia. It was remarkable for the number, wealth and learning of its inhabitants ; but like the other states of Greece, it was idolatrous, and corrupted with all kinds of wickedness.

In the course of Paul's journeying through Asia Minor, he went to Troas, and thence, being warned by a vision, he passed into Macedonia. He first visited Philippi, preached the Gospel there, and laid the foundation of a church ; and then went to Thessalonica, where he preached three sabbath days in a synagogue of the Jews. And although he made many converts, more particularly of the idolatrous inhabitants, the greater part of the Jews were opposed to him, and raised such persecution, that he fled from the city, and went first to Berea, then to Athens, and soon after to Corinth, where he had not been long, before he learned, that his presence was much needed at Thessalonica to support the church, which he had established there ; but being unable at that time conveniently to leave Corinth, he wrote this *first Epistle*, A. D. 51, and sent it by Timothy, in which he proves the divine origin of the Gospel—answers objections, which the learned Greeks

might naturally make—vindicates his own conduct in fleeing from them, when the Jews and idolatrous multitudes assaulted the house of Jason, in which he and his companions lodged—and exhorts and encourages the Thessalonians to constancy and perseverance in the doctrines and duties of the Gospel.

¶ THE FIRST EPISTLE OF PAUL, THE APOSTLE, TO THE THESSALONIANS.

CHAP. I.

1 *He sheweth his mindfulness of them in thanksgiving and prayer, 5 and persuasion of their sincere faith and conversion.*

PAUL, and Silvanus, and Timotheus, unto the church of the Thessalonians, which is in God the Father, and in the Lord Jesus Christ; Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.

2 We give thanks to God always for you all, making mention of you in our prayers;

3 Remembering without ceasing your work of faith, & labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God, and our Father;

4 Knowing, brethren beloved, your election of God.

5 For our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.

6 And ye became followers of us, and of the Lord, having received the word in much af-

fliction, with joy of the Holy Ghost:

7 So that ye were examples to all that believe in Macedonia and Achaia.

8 For from you sounded out the word of the Lord, a not only in Macedonia, & Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing.

9 For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols, to serve the living and true God;

10 And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.

CHAP. II.

1 *How the Gospel was preached unto them, and how they received it: 17 Why he was desirous to see them, &c.*

FOR yourselves, brethren, know our entrance in unto you, that it was not in vain:

a From you sounded out the word of the Lord, your conversion is much talked of not only, &c.

2 But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi,^a we were bold in our God to speak unto you the Gospel of God with much contention.

3 For our exhortation was not of deceit, nor of uncleanness, nor in guile:

4 But as we were allowed of God to be put in trust with the Gospel, even so we speak; not as pleasing men, but God which trieth our hearts.

5 For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God is witness:

6 Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ.

7 But we were gentle among you, even as a nurse cherisheth her children:

8 So, being affectionately desirous of you, we were willing to have imparted unto you, not the Gospel of God only, but also our own souls, because ye were dear unto us.

9 For ye remember, brethren, our labour and travail; for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the Gospel of God.

10 Ye are witnesses, & God also, how holily, and justly, &

a Were shamefully entreated at Philippi. See Acts xvii. 1—9.

unblameably, we behaved ourselves among you that believe:

11 As ye know, how we exhorted & comforted, & charged every one of you, (as a father doth his children,) .

12 That ye would walk worthy of God, who hath called you unto his kingdom and glory.

13 For this cause also thank we God without ceasing, because, when ye received the word of God, which ye heard of us, ye received it not as the word of men, but (as it is in truth) the word of God, which effectually worketh also in you that believe.

14 For ye, brethren, became followers of the churches of God, which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews:

15 Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men:

16 Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: *b* for the wrath is come upon them to the uttermost.

17 But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire.

b So that the Jews are filling up the measure of their iniquities always.

Paul sendeth

I. Thessalonians.

Timothy to them.

18 Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us.

19 For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?

20 For ye are our glory and joy.

CHAP. III.

1 *Paul sendeth Timothy to them: 6 his joy for them, and desire to see them.*

WHEREFORE when we could no longer forbear, we thought it good to be left at Athens alone;

2 And sent Timotheus, our brother, and minister of God and our fellow labourer in the Gospel of Christ, to establish you, and to comfort you concerning your faith:

3 That no man should be moved by these afflictions; for yourselves know that we are appointed thereunto.

4 For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know.

5 For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain.

6 But now, when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye

have good remembrance of us always, desiring greatly to see us, as we also to see you;

7 Therefore, brethren, we were comforted over you in all our affliction and distress by your faith:

8 For now we live, if ye stand fast in the Lord.

9 For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God:

10 Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?

11 Now, God himself and our Father, and our Lord Jesus Christ, direct our way unto you.

12 And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you:

13 To the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

CHAP. IV.

1 *He exhorteth to go on in godliness, 7 to holiness, 9 to love, 11 to quietness, 13 to moderate sorrow for the dead. 17 Of the resurrection, and of the last judgment.*

FURTHERMORE then we beseech you, brethren, and

exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk, and to please God, so ye would abound more and more.

2 For ye know what commandments we gave you by the Lord Jesus.

3 For this is the will of God, even your sanctification, that ye should abstain from fornication:

4 That every one of you should know how to possess his vessel in sanctification and honour;

5 Not in the lust of concupiscence, even as the Gentiles which know not God.

6 That no man go beyond and defraud his brother in any matter, because that the Lord is the avenger of all such, as we also have forewarned you, and testified.

7 For God hath not called us unto uncleanness, but unto holiness.

8 He, therefore, that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.

9 But as touching brotherly love, ye need not that I write unto you; for ye yourselves are taught of God to love one another.

10 And indeed ye do it toward all the brethren which are in all Macedonia; but we beseech you, brethren, that ye increase more and more;

11 And that ye study to be quiet, and to do your own busi-

ness, and to work with your own hands, as we commanded you;

12 That ye may walk honestly toward them that are without, and that ye may have lack of nothing.

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

14 For if we believe that Jesus died, and rose again, even so them also which sleep in Jesus, will God bring with him.

15 For this we say unto you by the word of the Lord, That we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep.^a

16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God; and the dead in Christ shall rise first.

17 Then we which are alive, and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.

18 Wherefore, comfort one another with these words.

^a Shall not prevent, &c. Prevent here signifies to anticipate or go before. Paul's meaning is, that the righteous, who shall be found alive at the coming of Christ, should not anticipate, or go into glory before them, who were asleep, or had previously died.

CHAP. V.

1 *He sheweth Christ's second coming to judgment, 16 and giveth divers precepts, 28 and so concludeth.*

BUT of the times and seasons,^a brethren, ye have no need that I write unto you.

2 For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night.

3 For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.

5 Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness.

6 Therefore let us not sleep, as do others; but let us watch and be sober.

7 For they that sleep, sleep in the night; and they that be drunken, are drunken in the night.

8 But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet the hope of salvation:

9 For God hath not appointed us to wrath, but to obtain

salvation by our Lord Jesus Christ,

10 Who died for us, that, whether we wake or sleep, we should live together with him.

11 Wherefore, comfort yourselves together, and edify one another, even as also ye do.

12 And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you;

13 And to esteem them very highly in love for their work's sake. And be at peace among yourselves.

14 Now, we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men.

15 See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves and to all men.

16 Rejoice evermore.

17 Pray without ceasing.

18 In every thing give thanks; for this is the will of God in Christ Jesus concerning you.

19 Quench not the Spirit.

20 Despise not prophesings.

21 Prove all things; hold fast that which is good.

22 Abstain from all appearances of evil.

23 And the very God of peace sanctify you wholly; and I pray, God your whole spirit, and soul, and body, be

^a *The times and the seasons, the duration of the world, and the particular season, at which Christ will come to judgment.*

preserved blameless unto the coming of our Lord Jesus Christ.

24 Faithful is he that calleth you, who also will do it.^b

25 Brethren, pray for us.

26 Greet all the brethren with an holy kiss.

b Who also will do it, who will sanctify you, and do whatever he hath promised.

27 I charge you by the Lord, that this epistle be read unto all the holy brethren.

28 The grace of our Lord Jesus Christ be with you. Amen.

¶ The first epistle unto the Thessalonians was written from Athens.

PREFATORY REMARKS

TO THE SECOND EPISTLE OF PAUL TO THE THESSALONIANS.

It appears from this Epistle, that Timothy, who carried Paul's first Epistle to the Thessalonians, gave him, on his return, a particular account of their affairs; and among other things told him, that many had mistaken some part of his former letter, by supposing he intended to inform them, that the day of judgment was to happen in that age; and that those, who had imbibed this sentiment, neglected all temporal concerns, as inconsistent with the care of their souls; and that false teachers were busy to inculcate the same ideas, which greatly alarmed the timid and credulous. Paul therefore wrote this second Epistle at Corinth A. D. 52, to correct these errors, so prejudicial to the good of society, and so inconsistent with the duties of Christianity; and also to foretel the rise and progress of the *mystery of iniquity*, and the coming and destruction of the *Man of sin*.

N. B. It may perhaps not be improper here to observe, that the *coming of Christ*, the *coming of the Son of Man*, the *day of the Lord*, &c. denote in scripture four different events; and some pious persons in modern times, as well as among the ancient Thessalonians, have by misunderstanding these phrases, been needlessly alarmed by the apprehension, that the day of judgment was at hand. The first of these events was the destruction of Jerusalem, of the temple and of the Jewish state by the Roman armies, the abrogation of the Mosaic institutions, and the establishment of the Gospel. Matt. xxiv. 30. This event is sometimes called the *end of the world* or the *age*; meaning

Paul's opinion of II. Thessalonians. *their faith, love, &c.*

the end of the age under the law, and the beginning of the age under the Messiah; 1 Cor. x. 11. Phil. iv. 5. Heb. ix. 26, x. 25—37. James v. 7—9. 1 Peter iv. 7. 1 John ii. 18, &c. The second event was the destruction of the man of sin, 2 Thess. ii. 8. The third is death, which releases all the followers of Christ from their trials and sufferings, 1 Cor. i. 8. Phil. i. 6. 1 Thess. v. 23. The fourth is Christ's coming in person to judge the world, and to put an end to the present state of things. This event is probably still far distant; as the final consummation of all things is not to take place till Christ has triumphantly reigned on earth a thousand years in the hearts of men.

**THE SECOND EPISTLE OF PAUL, THE APOSTLE,
TO THE THESSALONIANS.**

CHAP. I

He sheweth his good opinion of their faith, love and patience; 3 and comforteth them against persecution.

PAUL, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father, and the Lord Jesus Christ:

2 Grace unto you, and peace from God our Father, and the Lord Jesus Christ.

3 We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other abounding;

4 So that we ourselves glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure;

5 Which is a manifest token of the righteous judgment of God, that ye may be count-

ed worthy of the kingdom of God, ^a for which ye also suffer:

6 Seeing it is a righteous thing with God to recompense tribulation to them that trouble you;

7 And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

8 In flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ:

9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

10 When he shall come to be glorified in his saints, and to be admired in all them that

^a Which faith and patience are an evidence or a manifest token of the righteous judgment of God, who counted you Gentiles worthy of the kingdom of God, &c.

Paul adviseth

Chap. ii. to steadfastness, &c.

believe (because our testimony among you was believed) in that day.

11 Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power;

12 That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God, and the Lord Jesus Christ.

CHAP. II.

1 *He willeth them to continue steadfast in the truth received, 3 shewing that there shall be a departure from the faith, 9 and a discovery of anti-christ before the day of the Lord come; 15 and thereupon repeateth his former exhortation, and prayeth for them.*

NOW, we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,

2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

3 Let no man deceive you by any means; *b* for that day shall not come, except there

a By, concerning the coming of our Lord Jesus Christ, and concerning our gathering together around him.

b Let no man deceive you by any of the above mentioned means, verse 2.

come a falling away first,^c and that man of sin *d* be revealed, the son of perdition;

4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

5 Remember ye not, that, when I was yet with you I told you these things?

6 And now ye know what

c Except there come a falling away first; or, there come the apostacy, that great departure from the true faith and worship, of which I formerly told you, (see ver. 5.) It is probable the apostle here alludes to some future state of the church, in which the disciples of Christ should greatly depart from the true faith & worship of God, enjoined in the Gospel; and it is thought by many, that this apostacy denoted Popery or the Roman Catholic religion.

d That man of sin, the son of perdition, and that wicked, or wicked one, verse 8, signify the same thing: but what that particular thing was, is not perhaps fully ascertained. It has, however, generally been supposed, that these phrases were designed to signify, not any one man, but a succession of wicked teachers, who would corrupt the church, and exercise a most cruel tyranny: and by the description in verse 4, these false teachers seem to have been exemplified in the popes and bishops of Rome.

e Revealed. The revelation of the man of Sin consisted in his openly assuming the titles and honours of God, and shewing himself that he is a god. The Roman catholic clergy have actually been guilty of this shocking impiety.

Antichrist revealed. II. Thessalonians. Divers exhortations.

withholdeth, *f* that he might be revealed in his time.

g For the mystery of iniquity doth already work ; only he who now letteth, *h* will let, until he be taken out of the way.

8 And then shall that Wicked *i* be revealed, whom the Lord shall consume with the spirit of his mouth, *j* and shall destroy with the brightness of his coming :

9 Even him, whose coming is after the working of Satan, with all power, and signs, and lying wonders, *k*

f What withholdeth or restraineth. That which restrained the *way of sin* from revealing or displaying himself, is generally supposed to have been the Roman empire ; for so long as that power, which was idolatrous, continued unbroken, and exercised universal dominion, it would not suffer another, especially one bearing the name of Christian, to gain ascendancy, and rule with despotic power.

g The mystery of iniquity, a system of error, which secretly encouraged iniquity : it here signifies the same as the *way of sin*.

h He who letteth, &c. He who hindereth or restraineth, will continue to restrain the open operations of the mystery of iniquity, till he (meaning the power of the Roman magistrates) be taken out of the way.

i Wicked, or lawless one.

j Spirit, it should be, breath of his mouth, which is a figurative expression, that probably denotes the preaching of the Gospel, which will eventually destroy all sin and opposition to the Redeemer's cause.

k Lying wonders, miracles of falsehood, impositions upon the senses of mankind.

10 And with all deceivableness of unrighteousness in them that perish ; because they received not the love of the truth, that they might be saved.

11 And for this cause God shall send them strong delusion, that they should believe a lie :

12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

13 But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth :

14 Whereunto he called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ.

15 Therefore, brethren, stand fast, and hold the traditions, *l* which ye have been taught, whether by word, or our epistle.

16 Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace,

17 Comfort your hearts, and establish you in every good word and work.

l Traditions here signify those doctrines and precepts, which Paul was inspired to teach.

CHAP. III.

1 *He craveth their prayers, 3 testifieth his confidence in them, 6 giveth them divers precepts, especially to shun idleness, &c.*

FINALLY, brethren, pray for us, that the word of the Lord may have *free* course, and be glorified, even as it is with you :

2 And that we may be delivered from unreasonable and wicked men : for all *men* have not faith.

3 But the Lord is faithful, who shall stablish you, and keep you from evil.

4 And we have confidence in the Lord touching you, ^a that ye both do and will do the things which we command you.

5 And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.

6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, & not after the tradition, ^b which he received of us.

7 For yourselves know how ye ought to follow us : for we behaved not ourselves disorderly among you ;

8 Neither did we eat any man's bread for neught ; but wrought with labour and travail night and day, that we

^a Touching, concerning you.

^b Tradition. See 2 Thess. ii. 15.

might not be chargeable to any of you :

9 Not because we have not power, but to make 'ourselves an ensample unto you to follow us.

10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

11 For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.

12 Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

13 But ye, brethren, be not weary in well doing.

14 And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.

15 Yet count him not as an enemy, but admonish him as a brother.

16 Now the Lord of peace himself give you peace always by all means. The Lord be with you all.

17 The salutation of Paul with mine own hand, which is the token in every epistle : so I write.

18 The grace of our Lord Jesus Christ be with you all. Amen.

¶ The second epistle to the Thessalonians was written from Athens.

PREFATORY REMARKS

TO THE FIRST EPISTLE OF PAUL TO TIMOTHY.

TIMOTHY was a native of Lystra in Asia Minor. His father was a Greek, but his grandmother Lois and his mother Eunice were pious Hebrew women, by whom he was taught the scriptures from his childhood. He was a youth of most amiable manners and disposition, and after being instructed in the Gospel, he was almost constantly a companion of St. Paul.

As Ephesus was a great and populous city, and the intercourse between this and the surrounding cities was frequent, the preservation and success of the Ephesian church was of great importance, not only to itself, but also to the neighbouring churches. Paul therefore passing through Ephesus in his journey to Macedonia, and finding the church infested with false teachers, judged it expedient to leave Timothy for the purpose of counteracting their influence, and of correcting the errors they had already introduced. But Timothy being young, and the trust committed to him, important, Paul, after his departure, wrote to him this excellent letter from Nicopolis, A. D. 64 or 65, to direct him in his duty, and to establish his authority with the Ephesians. In chap. i. he specifies the errors he was to condemn, and the truths he was to inculcate; —in chap. ii. he prescribed the manner, in which public worship was to be performed; —in chap. iii. he explained the qualifications requisite for bishops and deacons; —in chap. iv. he foretold the heresies, which, in after times, should prevail in the church; —in chap. v. he instructed Timothy how to admonish the old and the young of both sexes, and mentioned the age and character of such widows, as were to be employed in teaching young women the principles of religion; —and in chap. vi. he condemned strifes about words, perverse disputings, and inordinate love of money, and requires Timothy to charge the rich to be rich in faith and good works.

The Epistles to Timothy, and likewise that to Titus, written about the same time, and containing nearly the same things, are of the greatest importance to the church in every age; as they contain a full account of the qualifications and duties of the ministers of the Gospel, and may be considered a complete body of divinely inspired rules to be observed by the Christian clergy of all denominations to the end of the world.

THE FIRST EPISTLE OF PAUL, THE APOSTLE, TO TIMOTHY.

CHAP. I.

1 Timothy is put in mind of the charge which was given unto him by Paul. **5** The end of the law. **12** Paul's calling to be an apostle.

PAUL, an apostle of Jesus Christ, by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope;

2 Unto Timothy my own son in the faith; **a** Grace, mercy, and peace, from God our Father, and Jesus Christ our Lord.

3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some, that they teach no other doctrine; **b**

4 Neither give heed to fables, and endless genealogies, which minister questions rather than godly edifying, which is in faith; so do.

5 Now, the end of the commandment is charity, out of a pure heart, and of a good conscience, & of faith unfeigned;

6 From which, some having

a My own son in the faith; Paul calls Timothy his son, because he had converted him.

b No other doctrine, that they teach not differently from the inspired apostle of Jesus Christ.

c Endless genealogies, endless disputes about their pedigrees or descent from the patriarchs.

swerved, have turned aside unto vain jangling; **d**

7 Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

8 But we know that the law is good, if a man use it lawfully;

9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly & for sinners, for unholy and profane, for murderers of fathers & murderers of mothers, for manslayers,

10 For whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;

11 According to the glorious Gospel of the blessed God, which was committed to my trust.

12 And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful putting me into the ministry;

13 Who was before a blasphemer, and a persecutor, and injurious; but I obtained mercy, because I did it ignorantly in unbelief.

d Vain jangling, useless and foolish talking.

14 And the grace of our Lord was exceeding abundant, with faith and love which is in Christ Jesus.

15 This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

16 Howbeit, for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting.

17 Now, unto the King eternal, immortal, invisible, the only wise God, be honour and glory forever & ever. Amen.

18 This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare;

19 Holding faith, & a good conscience; which some having put away, concerning faith have made shipwreck:

20 Of whom is Hymeneus and Alexander; whom I have delivered unto Satan, e that they may learn not to blaspheme.

e Delivered unto Satan. What this delivering to Satan was, is not certainly known. Some have supposed it was only excommunication from the church and its privileges: others have thought it consisted in some corporal suffering or punishment, which Paul, as an inspired apostle, was authorized to inflict. See 1 Cor. v. 5.

CHAP. II.

1 That it is meet to pray and give thanks for all men, and the reason why. 9 How women should be attired.

I EXHORT, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men:

2 For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty:

3 For this is good, and acceptable in the sight of God our Saviour;

4 Who will have all men to be saved, and to come unto the knowledge of the truth.

5 For there is one God, and one mediator between God and men, the man Christ Jesus;

6 Who gave himself a ransom for all, to be testified in due time.

7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not,) a teacher of the Gentiles in faith and verity.

8 I will, therefore, that men pray every where, lifting up holy hands, without wrath and doubting.

9 In like manner also, that women adorn themselves in modest apparel, with shame-facedness and sobriety; not with broidered hair, or gold, or pearls, or costly array;

10 But (which becometh women professing godliness) with good works.

11 Let the woman learn in silence with all subjection.

12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

13 For Adam was first formed, then Eve.

14 And Adam was not deceived, but the woman, being deceived, was in the transgression.

15 Notwithstanding, she shall be saved in child-bearing,^a if they continue in faith, and charity, and holiness, with sobriety.

CHAP. III.

1 *How bishops, and deacons, and their wives, should be qualified, 14 and to what end Paul wrote to Timothy of these things.*

THIS is a true saying, If a man desire the office of a bishop, he desireth a good work.

2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

3 Not given to wine, no striker, not greedy of filthy lucre;

a She shall be saved, &c. The apostle's meaning in this verse probably is, that although Eve was first in transgression, and brought death on herself, and all her posterity, yet the female sex, as well as the male, shall be saved, in consequence of child-bearing, or by giving birth to the Saviour, provided however that they live in faith and love, and chastity, with sobriety.

lucre; but patient, not a brawler, not covetous;

4 One that ruleth well his own house, having his children in subjection with all gravity;

5 (For if a man know not how to rule his own house, how shall he take care of the church of God?)

6 Not a novice, *a* lest being lifted up with pride he fall into the condemnation of the devil.

7 Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

8 Likewise must the deacons be grave, not double-tongued, *b* not given to much wine, not greedy of filthy lucre;

9 Holding the mystery of the faith *d* in a pure conscience.

10 And let these also first be proved; then let them use the office of a deacon, being found blameless.

11 Even so must their wives be grave, not slanderers, sober, faithful in all things.

12 Let the deacons be the husbands of one wife, ruling

a Not a novice, not one newly converted, and without experience.

b Not double-tongued, not speaking one thing to this person and another to that, on the same subject.

c Filthy lucre, unjust gain, or money obtained by unjust means.

d The mystery of the faith here, and the mystery of godliness in verse 16, probably denote the doctrine of the Gospel in general.

Of bishop's wives, &c. I. Timothy.

A departing from

their children and their own houses well.

13 For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

14 These things write I unto thee, hoping to come unto thee shortly:

15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

16 And without controversy great is the mystery of godliness: for God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

CHAP. IV.

He foretelleth that in the latter times there shall be a departure from the faith.

NOW, the Spirit speaketh expressly, that, in the latter times,^a some shall depart from

^e See note d last page.

^a *The latter times.* To understand this phrase, it may be observed, that the whole duration of Christianity previous to the Millennium or the universal prevalence of the Gospel, is considered in the predictions of the New Testament, as divided into three periods. The first is that of primitive Christianity, which commenced with our Saviour, and was continued under the apostles and

the faith, giving heed to seducing spirits,^b and doctrines of devils^c

2 Speaking lies in hypocrisy; having their conscience seared with a hot iron;

3 Forbidding to marry, and

their successors during about 606 years. The second is that of the great Apostasy, probably popery, during its flourishing state, in which was to be revealed the man of sin. See 2 Thess ii. This period is denoted by the phrase, *latter times, or days.* It commenced A. D. 606, and will continue, though in a declining state, through the whole of the next period. Some of the prophecies relating to this corrupt state of the church may, besides in the three first verses of this chapter, be found 2 Tim. iv. 3. Rev. ix. 20. Coloss. ii. 18, 19, 23. The third period is the reign of Antichrist or open atheism, whose distinguishing characteristic should be a denial both of the Father and the Son. This period is denoted by the phrase, *last days.* It is supposed to be the present age, and to be exemplified more particularly by modern France, which for many years has been remarkable for its infidelity, atheism, and hostility to pure religion, and in 1792 the denial of a God was for the first time ever known, formally and publicly established by law. Some of the prophecies which characterize this period may be found 2 Tim. iii. 1. 2 Peter, iii. 3. 2 Peter, ii. Jude, 4—12. 1 John, ii. 18, 22, and iv. 3.

^b *Seducing spirits,* teachers, who falsely pretend to be inspired.

^c *Devils* here should be rendered demons, by which the ancients meant angels and saints, or the souls of departed men, a kind of beings, similar to what the Roman catholics are taught to worship.

commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

4 For every creature of God is good, and nothing to be refused, if it be received with thanksgiving:

5 For it is sanctified by the word of God and prayer.

6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.

7 But refuse profane and old wives' fables,^d & exercise thyself rather unto godliness.

8 For bodily exercise profiteth little; but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

9 This is a faithful saying, ^e and worthy of all acceptance.

10 For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of

^d Profane and old wives' fables; foolish and absurd stories, designed to impose on the ignorant and credulous.

^e This, which, I have said concerning bodily exercise and godliness, is a faithful or true saying.

f The word *Saviour* should, in this place, be rendered *preserver*; for although God preserves all men, he saves those only, who believe and trust in him.

all men, specially of those that believe.

11 These things command and teach.

12 Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

13 Till I come, give attendance to reading, to exhortation, to doctrine.

14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.^g

15 Meditate upon these things; give thyself wholly to them, that thy profiting may appear to all.

16 Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee.

CHAP. V.

Rules to be observed in reproofing.

REBUKE not an elder, but entreat him as a father, and the younger men as brethren;

2 The elder women as mothers, the younger as sisters, with all purity.

3 Honour widows, ^a that are widows indeed.

^g Presbytery, a court or company of ecclesiastical elders for ordaining officers and governing the church.

^a These widows, or widows indeed, were aged women of exemplary piety, appointed by the church to in-

4 But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents; for that is good and acceptable before God.

5 Now, she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.

6 But she that liveth in pleasure is dead while she liveth.

7 And these things give in charge, that they may be blameless.

8 But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

9 Let not a widow be taken into the number^b under three-score years old, having been the wife of one man.

10 Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

11 But the younger widows refuse; for when they have begun to wax wanton against Christ, they will marry;

struct the younger of their own sex in the principles of the Christian faith, and who, for that service, were maintained out of the funds of the church.

b Into the number of the instructors of the young under 60 years old, &c.

12 Having damnation, because they have cast off their first faith.

13 And withal they learn to be idle, wandering about from house to house; and not only idle but tattlers also, and busybodies, speaking things which they ought not.

14 I will, therefore, that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

15 For some are already turned aside after Satan.

16 If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

17 Let the elders^c that rule well be accounted worthy of double honour, especially they who labour in the word and doctrine.

18 For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn; and, The labourer is worthy of his reward.

19 Against an elder receive not an accusation, but before two or three witnesses.

20 Them that sin rebuke before all, that others also may fear.

21 I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou

c The term *elders* was, in the first age of the church, given to all, who exercised any sacred office.

observe these things, without preferring one before another, doing nothing by partiality.

22 Lay hands suddenly on no man,^d neither be partaker of other men's sins ; keep thyself pure.

23 Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities.

24 Some men's sins are open beforehand, going before to judgment ; and some men they follow after.

25 Likewise also the good works of some are manifest beforehand ; and they that are otherwise cannot be hid.

CHAP. VI.

1 Servants' duties. 3 To avoid new-fangled teachers.

6 The gain of godliness.

LET as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed.

2 And they that have believing masters, let them not despise them, because they are brethren ; but rather do them service, because they are faithful and beloved, partakers of

^d Lay bands, &c. that is, appoint no one to any sacred office hastily : for the manner of ordaining men to the discharge of ecclesiastical duties, was by the imposition of the hands of those, who were in the ministry before them.

the benefit. These things teach and exhort.

3 If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness,

4 He is proud, knowing nothing, but doting about questions, and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness ; from such withdraw thyself.

6 But godliness with contentment is great gain.

7 For we brought nothing into this world, and it is certain we can carry nothing out.

8 And having food and raiment, let us be therewith content.

9 But they that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction & perdition.

10 For the love of money is the root of all evil ; which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

11 But thou, O man of God, flee these things ; and follow after righteousness, godliness, faith, love, patience, meekness.

12 Fight the good fight of faith, lay hold on eternal life,

whereunto thou art also called, and hast professed a good profession before many witnesses.

13 I give thee charge in the sight of God, who quickeneth all things, before Christ Jesus, who before Pontius Pilate witnessed a good confession,

14 That thou keep this commandment without spot, unrebutable, until the appearing of our Lord Jesus Christ:

15 Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords;

16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; to whom be honour and power everlasting. Amen.

17 Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;

18 That they do good, that they be rich in good works, ready to distribute, willing to communicate;

19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

20 O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings,^a and oppositions of science falsely so called:^b

21 Which some professing, have erred concerning the faith. Grace be with thee. Amen.

¶ The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.

a Profane and vain babblings, the noisy, empty talking of the false teachers.

b Oppositions of science, &c. wrong interpretations of the Jewish scriptures, by the corrupt teachers, falsely called science.

PREFATORY REMARKS

TO THE SECOND EPISTLE OF PAUL TO TIMOTHY.

PAUL, soon after writing his first Epistle to Timothy, left Macedonia and went to Nicopolis in Epirus, and thence, after a short visit, he repaired to Crete to correct the disorders, which prevailed there in the churches. While in this place he heard of the cruel persecutions, which the Christians at Rome were suffering from the emperor Nero. This determined him to hasten thither to support his suffering brethren. On his

rival at Rome, taking an active part in the affairs of the Christians, he soon became obnoxious to the heathen priests

and idolatrous multitude, and was apprehended and closely imprisoned as a malefactor. At length he was brought to trial ; but the *Lord standing with him, and strengthening him*, he answered the charges brought against him, with such firmness and resolution, that his judges forbore to condemn him, and remanded him to prison for a second hearing. In this situation Paul wrote this *second Epistle to Timothy A. D. 66*, to inform him what had happened to him while at Rome, and what he had to expect would be the result of his present confinement. Having no hope of being acquitted, and greatly desirous of seeing Timothy before his death, he requested him to come to him before winter ; but uncertain whether he should be spared so long, he gave him a variety of advices, charges, and encouragements with the solemnity and affection of a dying parent.

N. B. Paul, as he himself foresaw, soon after writing this Epistle, according to the united testimony of the ancients, was put to death at Rome by the emperor Nero in the year 66 or 67.

THE SECOND EPISTLE OF PAUL, THE APOSTLE, TO TIMOTHY.

CHAP. I.

1 *Paul's love to Timothy, and Timothy's faith.* 8 *Paul giveth divers exhortations.*
15 *Of Phygellus and Hermogenes.*

PAUL, an apostle of Jesus Christ by the will of God according to the promise of life which is in Christ Jesus,

2 To Timothy, my dearly beloved son ; Grace, mercy, and peace from God the Father, & Christ Jesus our Lord.

3 I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day ;

4 Greatly desiring to see thee, being mindful of thy

tears, that I may be filled with joy ;

5 When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice ; and I am persuaded that in thee also.

6 Wherefore I put thee in remembrance, that thou stir up the gift of God which is in thee, by the putting on of my hands :

7 For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind.

8 Be not thou, therefore, ashamed of the testimony of our Lord, nor of me his prisoner ; but be thou partaker of the afflictions of the Gospel, according to the power of God ;

9 Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began;

10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel:

11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

12 For the which cause I also suffer these things; nevertheless I am not ashamed; for I know whom I have believed, and am persuaded, that he is able to keep that which I have committed unto him against that day.

13 Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

14 That good thing, ^a which was committed unto thee, keep by the Holy Ghost, which dwelleth in us.

15 This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes.

16 The Lord give mercy unto the house of Onesiph-

rus; for he oft refreshed me, & was not ashamed of my chain;

17 But when he was in Rome he sought me out very diligently, and found me.

18 The Lord grant unto him, that he may find mercy of the Lord in that day; ^b and in how many things he ministered unto me at Ephesus thou knowest very well.

CHAP. II.

1 Timothy exhorted to constancy and perseverance, 15 and to shew himself approved.

THOU, therefore, my son, be strong in the grace that is in Christ Jesus.

2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

3 Thou, therefore, endure hardness, as a good soldier of Jesus Christ.

4 No man that warreth entangleth himself with the affairs of this life, that he may please him, who hath chosen him to be a soldier.

5 And if a man also strive for masteries, yet is he not crowned except he strive lawfully.

6 The husbandman that laboureth must be first partaker of the fruits.

7 Consider what I say; and the Lord give thee understanding in all things.

^b In that day, in the day of judgment.

^a That good thing is supposed to be the Gospel.

8 Remember that Jesus Christ, of the seed of David, was raised from the dead, according to my Gospel:

9 Wherein I suffer trouble, as an evil-doer, even unto bonds; but the word of God is not bound.

10 Therefore I endure all things for the elect's sakes, that they may also obtain the salvation, which is in Christ Jesus with eternal glory.

11 *It is a faithful saying,*^a For if we be dead with him, we shall also live with him:

12 If we suffer, we shall also reign with him; if we deny him, he will also deny us:

13 If we believe not, yet he abideth faithful; he cannot deny himself.

14 Of these things put them in remembrance, charging them before the Lord, that they strive not about words to no profit, but to the subverting of the hearets.

15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

16 But shun profane and vain babblings; ^b for they will increase unto more ungodliness.

17 And their word will eat

as doth a canker; of whom is Hymeneus and Philetus;

18 Who concerning the truth have erred, saying, That the resurrection is past already; and overthrow the faith of some.

19 Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ, depart from iniquity.

20 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dis-honour.

21 If a man, therefore, purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work.

22 Flee also youthful lusts; but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

23 But foolish and unlearned questions avoid, knowing that they do gender strifes.

24 And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient;

25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

26 And that they may re-

^a *Faithful saying, &c.* This saying is true, that if we die with him, we shall also live with him.

^b *Profane and vain babblings.* See x Tim. vi. 20.

cover themselves out of the snare of the devil, who are taken captive by him at his will.

CHAP. III.

1 *He advertiseth him of the times to come, & describeth the enemies of the truth, & commendeth the holy scriptures.*

THIS know also, that in the last days ^a a perilous times shall come :

2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

3 Without natural affection, truee-breakers, false accusers, incontinent, fierce, despisers of those that are good,

4 Traitors, heady, high-minded, lovers of pleasures more than lovers of God :

5 Having a form of godliness, but denying the power thereof ; from such turn away.

6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts ;

7 Ever learning, and never able to come to the knowledge of the truth.

a In the last days. The third and last period of Christianity previous to the Millennium. The character of this period, as described in prophecy, was to be that of *Antichrist, or blasphemy and atheism.* See 1 Tim. iv. 1. This period of the world we probably have lived to see.

8 Now, as *Jannes and Jambres* ^b withheld Moses, so do these also resist the truth ; men of corrupt minds, reprobate concerning the faith.

9 But they shall proceed no further ; for their folly shall be manifest unto all men, as theirs also was.

10 But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience,

11 Persecutions, afflictions, which came unto me at Anti-oeh, at Iconium, at Lystra ; what persecutions I endured ; but out of them all the Lord delivered me.

12 Yea, and all that will live godly in Christ Jesus shall suffer persecution.

13 But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

14 But continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them ;

15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof,

b It is generally believed, that Jannes and Jambres were Pharaoh's chief magicians, though their names are not mentioned by Moses.

for correction, for instruction
in righteousness ;

17 That the man of God
may be perfect, thoroughly
furnished unto all good works.

CHAP. IV.

1 *Paul exhorteth Timothy : 9*
he willeth him to come to
him, and to bring Mark,
and other things which he
wrote for.

I CHARGE thee, therefore,
before God, and the Lord Je-
sus Christ, who shall judge
the quick *a* and the dead at
his appearing & his kingdom,

2 Preach the word ; be in-
stant in season, out of sea-
son ; *b* reprove, rebuke, exhort,
with all long-suffering and
doctrine.

3 For the time will come
when they will not endure
sound doctrine ; but after their
own lusts shall they heap to
themselves teachers, having
itching ears ; *c*

4 And they shall turn away
their ears from the truth, and
shall be turned unto fables.

5 But watch thou in all
things, endure afflictions, do
the work of an evangelist, *d*
make full proof of thy ministry.

a The quick, the living.

b Be instant, &c. Be constant and
earnest in preaching the Gospel,
whether it be seasonable or unsea-
sonable to thyself.

c Having itching ears, being impa-
tient of sound doctrine.

d Evangelist, one who bringeth
good news ; a preacher of the Gos-
pel.

6 For I am now ready to be
offered, and the time of my de-
parture is at hand.

7 I have fought a good
fight, I have finished my course,
I have kept the faith :

8 Henceforth there is laid
up for me a crown of right-
eousness, which the Lord, the
righteous judge, shall give me
at that day ; and not to me
only, but unto all them also
that love his appearing.

9 Do thy diligence to come
shortly unto me :

10 For Demas hath forsak-
en me, having loved this pres-
ent world, and is departed unto
Thessalonica ; Creseens to
Galatia, Titus unto Dalmatia.

11 Only Luke is with me.
Take Mark, and bring him
with thee ; for he is profitable
to me for the ministry.

12 And Tychicus have I
sent to Ephesus.

13 The cloak, *e* that I left at
Troas with Carpus, when thou
comest bring with thee, and the
books, *but especially the parch-
ments.* *f*

14 Alexander the copper-
smith did me much evil ; the
Lord reward him according to
his works :

15 Of whom be thou ware

e The cloak. The original word
might have been as correctly trans-
lated *bag*, & it is probable the books
and parchments, afterwards men-
tioned, were contained in it.

f Parchments, probably letters and
records, either original or transcrib-
ed, which Paul highly valued.

also ; for he hath greatly withstood our words.

16 At my first answer no man stood with me, but all men forsook me ; *I pray God* that it may not be laid to their charge.

17 Notwithstanding, the Lord stood with me, and strengthened me ; that by me the preaching might be fully known, and that all the Gentiles might hear ; and I was delivered out of the mouth of the lion.

18 And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom ; to whom be glory forever and ever. Amen.

19 Salute Priscilla & Aquila, and the household of Onesiphorus.

20 Erastus abode at Corinth ; but Trophimus have I left at Miletum sick.

21 Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.

The second epistle unto Timotheus, ordained the first bishop of the church of the Ephesians, was written from Rome, when Paul was brought before Nero the second time.

PREFATORY REMARKS

TO THE EPISTLE OF PAUL TO TITUS.

TITUS, originally a Gentile, was converted to the Christian faith by St. Paul ; he was distinguished by his piety and zeal, and was a companion and assistant to Paul in his travels and labours.

Among other places Paul visited the island of Crete, and there preached the Gospel to the idolatrous inhabitants with such power and success, that great numbers of them were converted. But being himself unable to continue there, he left Titus to the care of the converts, to form them into churches, and to ordain elders in every city. He then left them, and went to Judea, to Antioch, and to Colosse, where, A. D. 64 or 65, he wrote this Epistle to Titus, in which he described the qualifications, requisite in the ordination of elders, commanded him to rebuke sharply those false teachers, who insisted on obedience to the laws of Moses as necessary to salvation ; he mentioned the errors Titus was to oppose, the doctrines he was

to inculcate, and the precepts he was constantly to enjoin, that none of the Cretians, whether teachers or people, might afterward fail in their duty through want of information.

THE EPISTLE OF PAUL TO TITUS.

CHAP. I.

1 *Why Titus was left in Crete.*

6 *How ministers should be qualified.* **10** *Of evil-doers.*

PAUL, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;

2 In hope of eternal life, which God, that cannot lie, promised before the world began;

3 But hath in due times manifested his word through preaching, which is committed unto me, according to the commandment of God our Saviour;

4 To Titus, mine own son after the common faith; Grace, mercy, and peace, from God the Father, and the Lord Jesus Christ our Saviour.

5 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city as I had appointed thee.

6 If any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly.

7 For a bishop must be blameless, as the steward of

God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre;^a

8 But a lover of hospitality, a lover of good men, sober, just, holy, temperate;

9 Holding fast the faithful word, as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.^b

10 For there are many unruly and vain talkers and deceivers, specially they of the circumcision:^c

11 Whose mouths must be stopped; who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

12 One of themselves, even a prophet of their own, said, The Cretians are alway liars, evil beasts, slow bellies.^d

13 This witness is true; wherefore rebuke them sharply, that they may be sound in the faith;

a *Filtby lucre*, unjust gain.

b *Gainsayers*, those who contradict and speak against the truth.

c *The circumcision*, the Jews.

d *Slow or lazy-bellies*, slothful and gluttonous.

e *This witness* or testimony concerning the Cretians is just.

14 Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

15 Unto the pure all things are pure ; but unto them that are defiled and unbelieving is nothing pure ; but even their mind and conscience is defiled.

16 They profess that they know God, but in works they deny him ; being abominable, and disobedient, and unto every good work reprobate.

CHAP. II.

1 *Directions given to Titus, both for his doctrine and life.*

9 *The duty of servants.*

BUT speak thou the things which become sound doctrine ;

2 That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.

3 The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things ;

4 That they may teach the young women to be sober, to love their husbands, to love their children ;

5 To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

6 Young men likewise exhort to be sober-minded.

7 In all things shewing thyself a pattern of good works ; in doctrine shewing uncorruptness, gravity, sincerity,

8 Sound speech that cannot be condemned ; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

9 *Exhort* servants to be obedient unto their own masters, *and* to please them well in all things ; not answering again ;

10 Not purloining,^a but shewing all good fidelity ; that they may adorn the doctrine of God our Saviour in all things.

11 For the grace of God that bringeth salvation hath appeared to all men,

12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world ;

13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ ;

14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

CHAP. III.

Paul directs what to teach, and what not.

PUT them in mind to be subject to principalities *a* and

a Purloining, secretly stealing, stealing trifles or a part of a thing.

a Principalities, governments.

powers, to obey magistrates, to be ready to every good work,

2 To speak evil of no man, to be no brawlers, *but* gentle, shewing all meekness unto all men.

3 For we ourselves also were sometimes *b* foolish, disobedient, deceived, serving divers lusts and pleasures; living in malice and envy, hateful, *and* hating one another.

4 But after that the kindness and love of God our Saviour toward man appeared,

5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

6 Which he shed on us abundantly through Jesus Christ our Saviour;

7 That, being justified by his grace, we should be made heirs according to the hope of eternal life.

8 This is a faithful saying, and these things I will, that thou affirm constantly, that they which have believed in God might be careful to maintain good works; these things are good & profitable unto men.

6 Sometimes, formerly.

9 But avoid foolish questions, and genealogies,^c and strivings about the law; for they are unprofitable & vain.

10 A man that is an heretic, after the first and second admonition, reject;

11 Knowing that he that is such is subverted, and sinneth, being condemned of himself.

12 When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis; for I have determined there to winter.

13 Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.

14 And let ours also learn to maintain good works for necessary uses, that they be not unfruitful.

15 All that are with me salute thee. Greet them that love us in the faith. Grace be with you all. Amen.

¶ It was written to Titus, ordained the first bishop of the church of the Christians, from Nicopolis of Macedonia.

c Genealogy, lineage or family descent.

PREFATORY REMARKS

TO THE EPISTLE OF PAUL TO PHILEMON.

PHILEMON, to whom this Epistle was addressed, was a worthy and distinguished citizen of Colosse in Asia Minor. His family was so large, that it formed a church of itself. Among

his servants or slaves, was Onesimus, the bearer of this Epistle, who, for some dislike, had run away from his master Philemon, and came to Rome, where he met with Paul, who converted him to the Christian faith. Onesimus, after his conversion, became so sensible of his error in leaving his master, that he wished to repair the injury by returning to him; but fearing lest his master on his return, should treat him with severity, he besought the apostle to write to Philemon, and to request him to forgive and receive him into his family. Paul, always ready to the discharge of every kind office, complied with his request, and wrote this Epistle, in which, with the greatest tenderness, affection, and address, he not only interceded for Onesimus' pardon, but urged Philemon to esteem him as a brother, and to confide in him as a sincere Christian.

¶ THE EPISTLE OF PAUL TO PHILEMON.

*Paul rejoiceth to hear of the
faith and love of Philemon.*

PAUL, a prisoner of Jesus Christ and Timothy our brother, unto Philemon our dearly beloved, and fellow-labourer;

2 And to our beloved Apphia, and Archippus our fellow-soldier, and to the church in thy house:

3 Grace to you, and peace, from God our Father, and the Lord Jesus Christ.

4 I thank my God, making mention of thee always in my prayers,

5 Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints;

6 That the communication of thy faith may become effectual, by the acknowledging of every good thing which is in you in Christ Jesus.

7 For we have great joy

and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.

8 Wherefore though I might be much bold in Christ to enjoin thee that which is convenient,

9 Yet, for love's sake, I rather beseech thee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ.

10 I beseech thee for my son Onesimus, whom I have begotten in my bonds;

11 Which in time past was to thee unprofitable, but now profitable to thee and to me:

12 Whom I have sent again; thou therefore receive him, that is mine own bowels;

13 Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the Gospel.

14 But without thy mind would I do nothing ; that thy benefit should not be as it were of necessity, but willingly.

15 For perhaps he therefore departed for a season, that thou shouldest receive him forever ;

16 Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh and in the Lord ?

17 If thou count me therefore a partner, receive him as myself.

18 If he hath wronged thee, or sweth *thee* ought, put that on mine account ;

19 I Paul have written it with mine own hand, I will repay it ; albeit I do not say to thee how thou owest unto me even thine own self besides.

20 Yea, brother, let me have joy of thee in the Lord ; refresh my bowels in the Lord.

21 Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say.

22 But withal prepare me also a lodging ; for I trust that through your prayers I shall be given unto you.

23 There salute thee Epaphras, my fellow-prisoner in Christ Jesus ;

24 Mareus, Aristarchus, Demas, Lucas, my fellow-labourers.

25 The grace of our Lord Jesus Christ be with your spirit. Amen.

¶ Written from Rome to Philemon, by Onesimus a servant.

PREFATORY REMARKS

TO THE EPISTLE OF PAUL TO THE HEBREWS.

THIS Epistle was written in Italy, probably at Rome A. D. 61 or 62, and sent to the Jews, living in Judea, who in the apostle's days were called *Hebrews*, to distinguish them from the Jews living in Gentile countries, who were called *Hellenists* or *Grecians*, as appears from Acts vi. 1. ix. 29. xi. 20.

The purpose, for which this Epistle was written, was to prove what the learned doctors, and scribes, and elders in Jerusalem denied, namely, that Jesus of Nazareth, whom they had lately put to death, is *Christ the Son of God* ; and that the Gospel, of which Jesus is both the subject and author, is of divine origin, and universal obligation. All the arguments and objections by which those, who put Jesus to death, endeavoured to set his claim aside, and overturn the Gospel, are introduced, examined, and confuted ;—his title and authority, as

lawgiver, to abolish the institutions of Moses, and to substitute the Gospel dispensation in its stead, is established ;—the absolute inefficacy of the Levitical atonements to procure the pardon of sin, is demonstrated ;—the reality of Christ's offering himself a sacrifice for sin, and its efficacy and acceptableness with God, are clearly proved ;—and under all these considerations the *unbelieving* Jews were exhorted to forsake the law of Moses, and embrace the Gospel ; and such of the nation as had already embraced it, were cautioned against apostacy. Paul, who was himself a learned Doctor of the law, likewise proves in this Epistle, that the same God, who spake the *former revelations* to the fathers of the Jewish nation by the prophets, had, in these *last days*, spoken the *Gospel* to all mankind by his Son : consequently these revelations could not possibly contradict each other ; that although the Son, when he spake the Gospel, was clothed with flesh, he was still the brightness of the Father's glory and the express image of his person ; that being appointed of God to expiate our sins by the sacrifice of himself, we are cleansed from our sins by that sacrifice, and not by the Levitical sin-offerings : and that after offering the sacrifice of himself, he sat down at the right hand of God, as High Priest of the heavenly holy place, and as Governor of the world.

But as these great truths were contrary to all the religious opinions of the Jews, and were of course rejected by them, as overturning their former revelations, Paul, the more effectually to convince the unbelieving Jews of the truth of these things, proves them by testimonies from their own scriptures, in which the revelations of God are recorded.

As these great and leading doctrines of the Gospel are more expressly asserted, and more fully explained in this Epistle, than in any of the inspired writings ; and as it contains profound discoveries concerning the most important articles of our faith, and opens to us the sources of our best hopes, it is an inestimable treasure to every sincere inquiring Christian, and to the world.

THE EPISTLE OF PAUL THE APOSTLE, TO THE HEBREWS.

CHAP. I.

1 Christ in these last times coming to us from the Father, 4 is preferred before

angels, both in person and office.

GOD, who at sundry times, and in divers manners,

Christ preferred

Chap. i.

above all angels.

spake in time past unto the fathers by the prophets,

2 Hath in these last days *a* spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds;

3 Who, being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged oursins, sat down on the right hand of the Majesty on high:

4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

6 And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him.

7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.^b

8 But unto the Son *he* saith,

a *Hath in these last days* of the Mosaic dispensation. The phrase *last days* not here being prophetic, does not signify the same, that it does *a* Tim. iii. 1.

b *But of the angels he saith* nothing more, than that he *made them spiritual beings*, and ministers of the utmost activity in his service.

Thy throne, O God is forever and ever; a sceptre of righteousness is the sceptre of thy kingdom;

9 Thou hast loved righteousness, and hated iniquity; therefore God, *even thy* God, hath anointed thee with the oil of gladness above thy fellows.

10 And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:

11 They shall perish, but thou remainest; and they all shall wax old, as doth a garment;

12 And as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail.

13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?

14 Are they not all ministering spirits, sent forth to minister for them, who shall be heirs of salvation?

CHAP. II.

1 *We ought to be obedient unto Christ Jesus, 5 and that because he vouchsafed to take our nature upon him.*

THEREFORE we ought to give the more earnest heed to the things, which we have heard, lest at any time we should let them slip.

2 For if the word spoken

by angels was steadfast, and every transgression and disobedience received a just recompence of reward ;

3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that hear him;

4 God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will ?

5 For unto the angels hath he not put in subjection the world to come, whereof we speak.

6 But one in a certain place testified,^a saying, What is man, that thou art mindful of him ? or the son of man, that thou visitest him ?

7 Thou madest him a little lower than the angels ; thou crownedst him with glory and honour, and didst set him over the works of thy hands :

8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him :

9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour ; that he by the grace

of God should taste death for every man.

10 For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings.

11 For both he that sanctifieth and they who are sanctified are all of one ;^b for which cause he is not ashamed to call them brethren ;

12 Saying,^c I will declare thy name unto my brethren ; in the midst of the church will I sing praise unto thee.

13 And again,^d I will put my trust in him. And again, Behold I and the children which God hath given me.

14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same ; that through death he might destroy him that had the power of death, that is, the devil ;

15 And deliver them, who, through fear of death, were all their life time subject to bondage.

16 For verily he took not on him the nature of angels ; but he took on him the seed of Abraham.

^b For both he that sanctifieth, that is, Jesus Christ, and they, who are sanctified, are, according to the flesh, all of one father, namely, Abraham. See verse 16.

^c Saying, Ps. xxii. 22.

^d Again, Isa. viii. 17.

^a In a certain place, &c. Ps. viii. 4.

17 Wherefore in all things it behoved him to be made like unto his brethren ; that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

18 For in that he himself hath suffered, being tempted, he is able to succour them, that are tempted.

CHAP. III.

1 Christ is more worthy than Moses : **7** therefore if we believe not in him, we shall be more worthy of punishment than hard hearted Israel.

WHEREFORE, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession,^a Christ Jesus ;

2 Who was faithful to him that appointed him, as also Moses was faithful in all his house.

3 For this man ^b was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.

4 For every house is builded by some man ; but he that built all things is God.

5 And Moses verily was faithful in all his house ^c as a

^a Of our profession, our religion.

^b This man, Jesus Christ.

^c House here means the Jewish church under Moses, which was designed as a testimony of those things, which were afterwards to be spoken by Jesus Christ and his apostles.

servant, for a testimony of those things which were to be spoken after ;

6 But Christ as a Son over his own house ; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

7 Wherefore, (as the Holy Ghost saith,) To-day if ye will hear his voice,

8 Harden not your hearts, as in the provocation,^d in the day of temptation in the wilderness :

9 When your fathers tempted me, proved me, and saw my works forty years,

10 Wherefore I was grieved with that generation, and said, They do always err in their heart ; and they have not known my ways.

11 So I swear in my wrath, They shall not enter into my rest.)^e

12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

13 But exhort one another daily, while it is called, To-day ; lest any of you be hardened through the deceitfulness of sin.

^d As the Holy Ghost saith, Ps. xcvi. 7.

^e Provocation. See Exod. xvi. 4, xvii. 2—9. xxxii. 10. Num. x. 33, & numerous other places, where we read, that the Israelites provoked God by their disobedience.

^f Should not enter into my rest in Canaan, see Num. xiv. 28—35 and Ps. xcvi. 7—11.

14 For we are made partakers of Christ, if we hold the beginning of our confidence ^g steadfast unto the end;

15 While it is said, 'To-day, if ye will hear his voice, harden not your hearts, as in the provocation.'

16 For some, when they had heard, did provoke; howbeit, not all that came out of Egypt by Moses.

17 But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness?

18 And to whom sware he that they should not enter into his rest, but to them that believed not?

19 So we see that they could not enter in, because of unbelief.

CHAP. IV.

4 The rest of Christians is attained by faith. **12** The power of God's word. **14** By our High Priest Jesus the Son of God, subject to infirmities, but not sin, **10** we must and may go boldly to the throne of grace.

LET us, therefore, fear, lest, a promise being left us of entering into his rest, ^a any of you should seem to come short of it.

2 For unto us was the Gospel preached, as well as unto

^g The beginning of our confidence, our faith, which we have begun to exercise.

^a His rest in heaven.

them; but the word preached did not profit them, not being mixed with faith in them that heard it.

3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, If they shall enter into my rest; although the works were finished from the foundation of the world.

4 For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works.

5 And in this place again, If they shall enter into my rest.

6 Seeing, therefore, it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:

7 (Again, he limiteth a certain day, saying in David, To-day, after so long a time; as it is said, To-day, if ye will hear his voice, harden not your hearts.

8 For if Jesus had given them rest, then would he not afterward have spoken of another day.

9 There remaineth, therefore, a rest to the people of God.

10 For he that is entered into his rest, he also hath ceased from his own works, as God did from his.)^b

^b Verse 3—10. These verées are elliptical and obscure, but the meaning is, that since the rest promised to Abraham and his seed, according to

11 Let us labour, therefore, to enter into that rest, lest any man fall after the same example of unbelief.

12 For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

13 Neither is there any creature that is not manifest in his sight; but all things are naked and opened unto the eyes of him with whom we have to do.

14 Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.

15 For we have not an High Priest which cannot be touched with the feeling of our infirmities; &c but was in all points tempted like as we are, yet without sin.

16 Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

its principal meaning, was not the rest of the seventh day, nor that in Canaan; there certainly remaineth to believers of all nations, a better rest, a rest in heaven, of which that of the seventh day, and of Canaan, were only emblems.

c Who cannot be touched, &c. Who cannot sympathize with us in our weakness.

CHAP. V.

1 *The authority and honour of our Saviour's priesthood:*
11 negligence in the knowledge thereof reprobated.

FOR every high priest, taken from among men, is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins:

2 Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity:

3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

4 And no man taketh this honour unto himself, but he that is called of God, as was Aaron:

5 So also Christ glorified not himself to be made an high priest; but he, *a* that said unto him, Thou art my Son, to-day have I begotten thee.

6 As he saith also in another place, *b* Thou art a priest forever, after the order of Melchisedec:

7 Who, *c* in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto

a But it was he, that glorified him with that office, who said unto him, &c.

b In another place, Ps. cx. 4, which David, by inspiration, wrote concerning Christ.

c Who, that is, Christ, in the days, &c.

him that was able to save him from death, and was heard, in that he feared;

8 Though he were a Son, yet learned he obedience by the things which he suffered:

9 And being made perfect, he became the author of eternal salvation unto all them that obey him;

10 Called of God an high priest, after the order of Melchisedec:

11 Of whom^d we have many things to say, and hard to be uttered; seeing ye are dull of hearing.

12 For when for the time e ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk and not of strong meat.

13 For every one that useth milk is unskilful in the word of righteousness; g for he is a babe.

14 But strong meat belongeth to them that are of full

d Of whom, &c. Concerning Melchisedec I have many things to say for the illustration of Christ's priesthood, which is difficult to be explained, because in spiritual matters ye are of slow apprehension.

e For when for the time, for considering the time ye have professed the Gospel, &c.

f Milk is here used metaphorically for simple instruction or doctrines; strong meat, for higher parts of knowledge.

g Word of righteousness, the Gospel.

b For be it a babe in Christianity.

age, even those who, by reason of use, have their senses exercised to discern both good and evil.

CHAP. VI.

1 *He exhorteth not to fall back from the faith, 11 but to be steadfast, 12 diligent and patient to wait upon God, 13 because God is most sure in his promise.*

THEREFORE, leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God;

2 *Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.*

3 And this will we do, if God permit.

4 *For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,*

5 *And have tasted the good word of God, and the powers of the world to come,*

6 *If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.*

7 *For the earth, which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by*

whom it is dressed, receiveth blessing from God :

8 But that which beareth thorns and briars is rejected, and is nigh unto cursing ; whose end is to be burned.

9 But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

10 For God is not unrighteous, to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

11 And we desire that every one of you do shew the same diligence, to the full assurance of hope unto the end.

12 That ye be not slothful, but followers of them, who through faith and patience inherit the promises.

13 For when God made promise to Abraham, because he could swear by no greater, he sware by himself,

14 Saying, Surely, blessing I will bless thee, and multiplying I will multiply thee.

15 And so, after he had pa-

tiently endured, he obtained the promise.

16 For men verily swear by the greater ; and an oath for confirmation is to them an end of all strife.

17 Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath ;

18 That by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge, to lay hold upon the hope set before us :

19 Which *hope* we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil ;

20 Whither the forerunner is for us entered, even Jesus, made an high priest forever, after the order of Melchisedec.

CHAP. VII.*

1 Christ Jesus is a priest after the order of Melchisedec, 11 and so far more excellent than the priests of Aaron's order.

* In order to understand this chapter, it should be observed, that Paul here searches into the deep meaning of the oath of God, recorded Ps. cx. 4, and by examining the particulars concerning Melchisedec, Gen. xiv. 18—20, he shews that Melchisedec was a far more excellent priest, than Aaron and his sons, and consequently Jesus Christ, of whom Melchisedec was only a type, exerciseth a priesthood, more acceptable to God, and more effectual for procuring the pardon of sin, than the priesthood, which Aaron and his sons exercised under the law.

In order to shew the exalted character of Christ as high priest, the apostle first shews how much Melchisedec was superior to the Levitical priests. This superiority consisted in his being a universal priest of the Most High

FOR this Melchisedee, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;^a

2 To whom also Abraham gave a tenth part of all; first being, by interpretation, King of righteousness, and after that also King of Salem, which is, King of peace;

3 Without father, without mother, without descent, having neither beginning of days nor end of life; but made like unto the Son of God, abideth a priest continually.

4 Now, consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.

5 And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham;

^a See Gen. xiv.

6 But he, whose descent is not counted from them, received tithes of Abraham, and blessed him that had the promises.

7 And, without all contradiction,^b the less is blessed of the better.

8 And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth.

9 And, as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.

10 For he was yet in the loins of his father, when Melchisedec met him.

11 If, therefore, perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

12 For the priesthood being changed, there is made of necessity a change also of the law.

^b Contradiction, doubt.

God, appointed to officiate for all true worshippers, who applied to him; whereas the Levitical priesthood was confined to the particular nation of the Israelites. Melchisedec was king, as well as priest, and of so excellent a character, that he was called *Melchisedec*, which signifies, *king of righteousness*. He did not, as the Jewish priests, derive his office from his ancestors; in his priesthood he was *without father and without mother*; that is, he was constituted priest by God Himself. Nor did he, like the sons of Aaron, begin to exercise his office at a particular age, nor cease to be a priest when old; but in his priesthood he was *without beginning of days or end of life*, that is, he officiated during his *whole* life. If therefore Melchisedec, who was only a type of our Saviour, was so much greater than the Levitical priests, how much more exalted was Jesus Christ, who was the Son of God, the maker of the worlds, universal King and Priest, and heir and Lord of all!

13 For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

14 For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.

15 And it is yet far more evident, for that after the similitude of Melchisedec there ariseth another priest,

16 Who is made, not after the law of a carnal commandment, but after the power of an endless life.

17 For he testifieth, Thou art a priest for ever, after the order of Melchisedec.

18 For there is verily a disannulling^c of the commandment going before, for the weakness and unprofitableness thereof.

19 For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.

20 And inasmuch as not without an oath he was made priest;

21 (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware, and will not repent, Thou art a priest for ever, after the order of Melchisedec :)

22 By so much was Jesus made a surety of a better testament.^d

^c Disannulling, repealing.

^d A surety, A mediator of a better covenant.

23 And they truly were many priests, because they were not suffered to continue by reason of death:

24 But this man, because he continueth ever, hath an unchangeable priesthood.

25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

26 For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

27 Who needeth not daily, as those high priests; to offer up sacrifice, first for his own sins, and then for the people's; for this he did once, when he offered up himself.

28 For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated forevermore.

CHAP. VIII.

By Christ's eternal priesthood the Levitical priesthood is abolished.

NOW of the things which we have spoken this is the sum; We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;

2 A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

3 For every high priest is ordained to offer gifts and sacrifices; wherefore it is of necessity, that this man have somewhat also to offer.

4 For if he were on earth he should not be a priest, seeing that there are priests, that offer gifts according to the law:

5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God, when he was about to make the tabernacle; for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount.

6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

7 For if that first covenant had been faultless, then should no place have been sought for the second.

8 For, finding fault with them he saith, Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel, and with the house of Judah:

9 Not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

* But now hath he, Jesus Christ.

10 For this is the covenant that I will make with the house of Israel, After those days, saith the Lord, I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people:

11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest.

12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

13 In that he saith, A new covenant, he hath made the first old. Now, that which decayeth and waxeth old is ready to vanish away.

CHAP. IX.

1 *The rites and bloody sacrifices of the law, 11 far inferior to the blood and sacrifice of Christ.*

THEN verily the first covenant had also ordinances of divine service, and a worldly sanctuary:

2 For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shew-bread; which is called The Sanctuary.

3 And after the second veil the tabernacle, which is called, The Holiest of all;

4 Which had the golden

censer, and the ark of the covenant overlaid round about with gold wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

5 And over it the cherubims of glory shadowing the mercy-seat ; of which we cannot now speak particularly.

6 Now, when these things were thus ordained, the priest went always into the first tabernacle, accomplishing the service of God :

7 But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people :

8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing :

9 Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience ;

10 Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

11 But Christ being come, an high priest of good things to come, by a greater and more perfect tabernacle, not made

with hands, that is to say, not of this building ;^a

12 Neither by the blood of goats and calves, but by his own blood, he entered in once, into the holy place, having obtained eternal redemption for us.

13 For if the blood of bulls, and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh ;

14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works, to serve the living God ?

15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

16 For where a testament is, there must also of necessity be the death of the testator.

17 For a testament is of force after men are dead ; otherwise it is of no strength at all while the testator liveth.

18 Whereupon, neither the first testament was dedicated without blood.

19 For when Moses had spoken every precept to all the people, according to the

a Not of this building, not of this lower world, or this creation.

law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people,

20 Saying, This is the blood of the testament which God hath enjoined unto you.

21 Moreover, he sprinkled likewise with blood both the tabernacle, and all the vessels of the ministry.

22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.

23 It was, therefore, necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

24 For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:

25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

26 For then must he often have suffered since the foundation of the world; but now once in the end of the world,^b hath he appeared to put away sin by the sacrifice of himself.

27 And as it is appointed unto men once to die, but after this the judgment;

^b In the end of the world, at the conclusion of the Mosaic dispensation.

28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin, unto salvation.

CHAP. X.

1 *The weakness of the law-sacrifices.* 10 *The sacrifice of Christ's body once offered effectually.* 19 *An exhortation to faith and patience.*

FOR the law, having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect.

2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

3 But in those sacrifices there is a remembrance again made of sins every year.

4 For it is not possible, that the blood of bulls and of goats should take away sins.

5 Wherefore, when he cometh into the world, he saith,^a Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

6 In burnt-offerings and sacrifices for sin thou hast had no pleasure.

7 Then said I, Lo, I come (in the volume of the book it

^a He saith, Ps. xl. 6.

is written of me,^b) to do thy will, O God.

8 Above, when he said, Sacrifice, and offering, and burnt-offerings, and offering for sin, thou wouldest not, neither hadst pleasure therein; (which are offered by the law;)

9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

10 By the which will, we are sanctified, through the offering of the body of Jesus Christ once *for all*.

11 And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins:

12 But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God;

13 From henceforth expecting, ^c till his enemies be made his footstool.^d

14 For by one offering he hath perfected for ever them that are sanctified;

15 Whereof the Holy Ghost also is a witness to us; for after that he had said before,

16 This is the covenant that I will make with them; after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;

^b It is written of me, Gen. iii. 15.

^c Expecting, waiting.

^d Be made his footstool, be utterly destroyed.

17 And their sins and iniquities will I remember no more.

18 Now, where remission of these is, there is no more offering for sin.

19 Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

20 By a new and living way, which he hath consecrated for us through the veil, that is to say, his flesh;

21 And having an high priest over the house of God;

22 Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

23 Let us hold fast the profession of our faith without wavering: (for he is faithful that promised;)

24 And let us consider one another, to provoke unto love, and to good works,

25 Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much the more, as ye see the day approaching.^e

26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

27 But a certain fearful

^e The day approaching, the day of the destruction of the Jewish state, and of calamity to the unbelieving Hebrews.

looking for of judgment and fiery indignation, which shall devour the adversaries.

28 He that despised Moses' law died without mercy under two or three witnesses;

29 Of how much sorcer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

30 For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

31 It is a fearful thing to fall into the hands of the living God.

32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; f

33 Partly, whilst ye were made a gazing-stock, both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used:

34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.

f A great fight of afflictions, a great combat of afflictions, or a grievous persecution.

35 Cast not away, therefore, your confidence, which hath great recompence of reward.

36 For ye have need of patience; that, after ye have done the will of God, ye might receive the promise.

37 For yet a little while, and he that shall come will come, and will not tarry.

38 Now, the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him.

39 But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

CHAP. XI.

1 *What faith is.* 6 *Without faith we cannot please God:*

7 *The fruits thereof.*

NOW, faith is the substance of things hoped for, the evidence of things not seen.

2 For by it the elders obtained a good report.

3 Through faith we understand that the worlds were framed by the word of God; so that things which are seen, were not made of things which do appear.

4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness, that he was righteous, God testifying of his gifts; and by it he, being dead, yet speaketh.

5 By faith Enoch was translated, that he should not see death; and was not found, be-

cause God had translated him; for before his translation he had this testimony, that he pleased God.

6 But without faith it is impossible to please him ; for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.

7 By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house ; by the which he condemned the world, and became heir of the righteousness which is by faith.

8 By faith Abraham, when he was called to go out into a place, which he should after receive for an inheritance, obeyed ; and he went out, not knowing whither he went.

9 By faith he sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise :

10 For he looked for a city which hath foundations, whose builder and maker is God.

11 Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

12 Therefore sprang there even of one, and him as good as dead, *so many* as the stars of the sky in multitude, and as

the sand which is by the sea-shore, innumerable.

13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were straugers and pilgrims on the earth.

14 For they that say such things, declare plainly, that they seek a country.

15 And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned :

16 But now, they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God ; for he hath prepared for them a city.

17 By faith Abraham, when he was tried, offered up Isaac ; and he that had received the promises offered up his only begotten son ;

18 Of whom it was said, That in Isaac shall thy seed be called :

19 Accounting that God was able to raise him up, even from the dead ; from whence also he received him in a figure.

20 By faith Isaac blessed Jacob and Esau concerning things to come.

21 By faith Jacob, when he was a dying blessed both the sons of Joseph ; and worshipped, leaning upon the top of his staff.

22 By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.

23 By faith Moses, when he was born, was hid three months by his parents, because they saw he was a proper child; and they were not afraid of the king's commandment.

24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season:

26 Esteeming the reproach of Christ greater riches than the treasures of Egypt; for he had respect unto the recompence of the reward.

27 By faith he forsook Egypt, not fearing the wrath of the king; for he endured,^a as seeing him who is invisible.

28 Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the first-born should touch them.

29 By faith they passed through the Red sea by dry land; which the Egyptians assaying ^b to do were drowned.

30 By faith the walls of Jericho fell down, after they were compassed about seven days.

^a Endured, persevered.

^b Assaying, attempting.

31 By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

32 And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets.

33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

35 Women received their dead raised to life again; and others were tortured, not accepting deliverance, that they might obtain a better resurrection:

36 And others had trial of cruel mockings & scourgings, yea, moreover, of bonds and imprisonment:

37 They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheep-skins, and goat-skins; being destitute, afflicted, tormented;

38 (Of whom the world was not worthy;) they wandered in desarts, and in mountains, and in dens and caves of the earth.

39 And these all, having

Exhortations to faith, Chap. xii. patience, and godliness.

obtained a good report through faith, received not the promise:

40 God having provided some better thing for us, that they without us should not be made perfect.

CHAP. XII.

1 *An exhortation to constant faith, patience, & godliness.*

22 *A commendation of the new testament above the old.*

WHEREFORE, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

2 Looking unto Jesus, the author & finisher of *our* faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.

3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

4 Ye have not yet resisted unto blood, striving against sin.

5 And ye have forgotten the exhortation, which speaketh unto you, as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him.

a Speakest unto you, Prov. iii. 11.

6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

9 Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the father of spirits, and live?

10 For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.

11 Now, no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them, which are exercised thereby.

12 Wherefore, lift up the hands which hang down, and the feeble knees;

13 And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

14 Follow peace with all men, & holiness, without which no man shall see the Lord:

15 Looking diligently, lest any man fail of the grace of God; lest any root of bitter-

ness springing up trouble you, and thereby many be defiled;

16 Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birth-right.^b

17 For ye know how that afterward, when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears.

18 For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

19 And the sound of a trumpet, and the voice of words; which voice they that heard entreated that the word should not be spoken to them any more:

20 (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:

21 And so terrible was the sight, *that Moses said, I exceedingly fear and quake:)*

22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

b Birthright., before the law was given the first-born in the family of Abraham had a right to the priesthood, Exod. xix. 22, and to a double portion, Deut. xxi. 17, and in the family of Isaac, he was lord over his brethren.

23 To the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

25 See that ye refuse not him that speaketh; for if they escaped not, who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven;

26 Whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.^c

27 And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

c I shake not the earth only, but also heaven. It is supposed that earth is here put figuratively for heathen idolatry, & heaven for the Levitical worship and the political state of the Jews; and that the shaking of the earth signifies, the destruction of that idolatry; and the shaking of heaven, the abolition & removal of the Jewish worship and government. That this is the true meaning appears from verse 27, where the things which cannot be shaken, signifies the Gospel, which is to remain to the end of the world, as the only form of religion acceptable to God.

28 Wherefore, we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:

29 For our God is a consuming fire.

CHAP. XIII.

1 Divers admonitions, as to charity, 4 to chastity, 5 to avoid covetousness, 7 to regard God's preachers, 9 to take heed of strange doctrines, 10 to confess Christ.

LET brotherly love continue.

2 Be not forgetful to entertain strangers; for thereby some have entertained angels a unawares.

3 Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body.

4 Marriage is honourable in all, and the bed undefiled; but whoremongers and adulterers God will judge.

5 Let your conversation b be without covetousness; and be content with such things as ye have; for he hath said, I will never leave thee, nor forsake thee.

6 So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.

a Entertained angels, Paul here refers to Gen. xviii. 2.

b Conversation, behaviour.

7 Remember them which have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation;

8 Jesus Christ, the same yesterday, and to-day, & forever.

9 Be not carried about with diverse and strange doctrines; for it is a good thing, that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.

10 We have an altar, c whereof they have no right to eat which serve the tabernacle.

11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burnt without the camp.

12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

13 Let us go forth, therefore, unto him without the camp, bearing his reproach.

14 For here have we no continuing city, but we seek one to come.

15 By him, therefore, let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name.

16 But to do good, and to

c We have an altar, &c. We have a sacrifice, that is, Jesus Christ, of which they have no right to eat, who think to obtain pardon by Jewish rites, performed in the tabernacle.

communicate, forget not; for with such sacrifices God is well pleased.

17 Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account; that they may do it with joy, and not with grief; for that is unprofitable for you.

18 Pray for us; for we trust we have a good conscience, in all things willing to do honestly.

19 But I beseech you the rather to do this, that I may be restored to you the sooner.

20 Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant,

21 Make you perfect in every good work, to do his will, working in you that which is well pleasing, in his sight, through Jesus Christ; to whom be glory forever & ever. Amen.

22 And I beseech you, brethren, suffer the word of exhortation; for I have written a letter unto you in a few words.

23 Know ye that our brother Timothy is set at liberty; with whom, if he come shortly, I will see you.

24 Salute all them that have the rule over you, and all the saints. They of Italy salute you.

25 Grace be with you all. Amen.

¶ Written to the Hebrews
from Italy, by Timothy.



PREFATORY REMARKS

TO THE GENERAL EPISTLE OF JAMES.

St. James, the author of this Epistle, surnamed *the less* or *younger*, was the son of Alpheus, or according to the Hebrew orthography and pronunciation, *Cleophas*. He was a relation of Jesus Christ; and because the Jews called relation *brethren*, he is called the *Lord's brother*. He was eminent among the Apostles, and was appointed to reside in Jerusalem, and to superintend the churches there; hence by the ancients he was stiled *bishop of Jerusalem*. There are various conjectures concerning his death; the general opinion however is, that he suffered martyrdom A. D. 62, a short time after he wrote this Epistle.

As many of the converted Jews were formerly of the sect of the Pharisees, who held the doctrines of fate, they brought in-

to the Christian church, not only these, but other errors, which the corrupt part of the nation had built on them ; such as, that God is the author of sin, and that whoever professes the true religion, is sure of salvation, whatever be his temper or moral conduct. In these mistaken notions the converted Jews seem to have been confirmed by certain passages in Paul's Epistles, which they wrested to their own destruction. These pernicious errors, so ruinous to the souls of men, and so dishonourable to the character of God, were, in the first ages of Christianity, the source of an extreme corruption of manners, which prevailed among some sects of Christians, particularly among the Simonians, Nicolaitans, and other Jewish heretics, to which there are frequent allusions in the apostolical Epistles. Wherefore to expose the dangerous tendency of these errors, and to guard the faithful against them, the apostles, Peter, James, John, and Jude, wrote the seven Epistles called catholic or general ; none of which however more strongly opposes these false doctrines, than St. James in this Epistle.

THE GENERAL EPISTLE OF JAMES.

CHAP. I.

1 *We must rejoice under the cross, 5 ask wisdom of God, 19 hear the word, and do thereafter. 27 What true religion is.*

JAMES, a servant of God & of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, a greeting.

2 My brethren, count it all joy when ye fall into divers temptations ;^b

3 Knowing this, that the

a Scattered abroad. At this time the Jews were very numerous, and found in most of the cities of Europe and Asia ; to these James addresses this Epistle.

b Temptations, trials, affliction and persecution for the sake of the Gospel ; for we are directed to pray against temptations.

trying of your faith worketh patience.

4 But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

5 If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not ; and it shall be given him.

6 But let him ask in faith, nothing wavering ; for he that wavereth is like a wave of the sea driven with the wind and tossed :

7 For let not that man think that he shall receive any thing of the Lord.

8 A double-minded man is unstable in all his ways.

c Double-minded, having two minds or opinions, without fixed principles.

ask wisdom of God.

James.

What true religion is.

9 Let the brother of low degree rejoice in that he is exalted;

10 But the rich, in that he is made low; because as the flower of the grass he shall pass away.

11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth; so also shall the rich man fade away in his ways.

12 Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

13 Let no man say, when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man;

14 But every man is tempted, when he is drawn away of his own lust, and enticed.

15 Then, when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death.

16 Do not err, my beloved brethren.

17 Every good gift, and every perfect gift, is from above, and cometh down from the Father of lights,^d with whom is no variableness, neither shadow of turning.

18 Of his own will begat he us with the word of truth,

that we should be a kind of first-fruits of his creatures.

19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:

20 For the wrath of man worketh not the righteousness of God.

21 Wherefore, lay apart all filthiness and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls:

22 But be ye doers of the word, and not hearers only, deceiving your own selves.

23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

25 But whoso looketh into the perfect law of liberty,^e and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

26 If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.

27 Pure religion, and unde-

^e Law of liberty. The Gospel is called the law of liberty, because it delivers man from the slavery of passion, the burdensome rites of the Mosaic law, and the punishment of sin.

^d Lights, all spiritually good things.

filed before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

CHAP. II.

1 *We must not regard the rich, and despise the poor.* 14 *Faith without works* 17 *is dead.*

MY brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.

2 For if there come unto your assembly, a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;

3 And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool;

4 Are ye not then partial in yourselves, and are become judges of evil thoughts? ^a

5 Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom, which he hath promised to them, that love him?

6 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment-seats?

7 Do not they blaspheme

a Judges of evil thoughts; judges possessed of evil thoughts.

that worthy name by the which ye are called?

8 If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well:

9 But if ye have respect to persons ye commit sin, and are convinced of the law as transgressors.

10 For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.^b

11 For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

12 So speak ye, and so do, as they that shall be judged by the law of liberty.

13 For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.

14 What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

15 If a brother or sister be naked, and destitute of daily food,

16 And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding

b Is guilty of all. Some have been unable to perceive the justness of this passage; but it is very evident that a person, who will deliberately commit any one sin, would also, if under a proportionally strong temptation, commit any other.

standing ye give them not those things which are needful to the body, what doth it profit?

17 Even so faith, if it hath not works, is dead, being alone.

18 Yea, a man may say, Thou hast faith, and I have works; shew me thy faith without thy works, and I will shew thee my faith by my works.

19 Thou believest that there is one God; thou doest well; the devils also believe and tremble.

20 But wilt thou know, O vain man! that faith without works is dead?

21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

22 Seest thou how faith wrought with his works, and by works was faith made perfect?

23 And the scripture was fulfilled, which saith, Abraham believed God, and it was imputed unto him for righteousness; and he was called, The Friend of God.

24 Ye see then how that by works a man is justified, and not by faith only.

c *Ye see then, &c.* Some have thought that St. James here contradicts St. Paul's account of justification; but rightly understood, they perfectly agree. Paul speaks of the *works of the law*, by which he says, Rom. iii. 20, no flesh shall be justified; for since the law requires perfect and sinless obedience under penalty

25 Likewise also, was not Rahab the harlot justified by works, when she had received the messengers and had sent them out another way?

26 For as the body without the spirit is dead, so faith without works is dead also.

CHAP. III.

3 We are not rashly or arrogantly to reprove others, ⁵ but rather to bridle the tongue. 13 They that be truly wise are mild and peace-

of death, and since all have sinned, it is evident, that man cannot be justified by the deeds or works of the law. Then Paul concludes ver. 28, that man is justified by faith, without the deeds of the law; but he does not hence conclude, that man is under no moral obligations, or that there are no works necessary to justification. On the contrary he every where insists upon works of repentance, faith and love, by which, if sincere & unremitting, although from the nature of man, perhaps imperfect, God, through the redemption there is in Christ Jesus, is graciously pleased freely to pardon and justify man. These are the works, by which St. James says, man is justified, and not by faith only. He does not say, that man is justified *without* faith; but from the 22 verse of this chapter, it is evident, that his works are accompanied by faith, and that they render faith perfect. So that according to Paul, man is justified, not by the *works of the law*, but by faith, which produces good works, or which works by love; and according to James, man is justified by works, *not of the law*, but such as proceed from faith, are accompanied by it, and render it perfect.

ble, without envying and strife.

MY brethren, be not many masters,^a knowing that we shall receive the greater condemnation.

2 For in many things we offend all.^b If any man offend not in word, the same is a perfect man,^c and able also to bridle the whole body.

3 Behold we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

4 Behold also the ships, which, though *they be* so great, and *are* driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.^d

5 Even so the tongue is a little member, and boasteth great things. Behold how great a matter a little fire kindleth!

6 And the tongue is a fire,^e a world of iniquity; so is the tongue among our members,

a Be not many masters, do not many of you become masters or teachers.

b We offend all, we all offend.

c A perfect man. The apostle does not mean absolute perfection, for he has just said, we all offend in many things; he only means a good degree of self-control and circumspection.

d Listeth, willett or pleaseth.

e The tongue is a fire, &c. What is said in this and the following verses concerning the tongue, are what is called figurative expressions, and is designed to shew how many and great evils proceed from false, profane, and intemperate language.

that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

7 For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind:

8 But the tongue can no man tame; *it is an unruly evil, full of deadly poison.*

9 Therewith bless we God, even the Father; & therewith curse we men, which are made after the similitude of God.

10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

11 Doth a fountain send forth at the same place sweet water and bitter?

12 Can the fig-tree, my brethren, bear olive-berries? either a vine, figs; so can no fountain both yield salt water and fresh.

13 Who is a wise man, and endued with knowledge, among you; let him shew, out of a good conversation, his works with meekness of wisdom.

14 But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

15 This wisdom descendeth not from above, but is earthly, sensual, devilish.

16 For where envying and strife is, there is confusion, and every evil work.

Of covetousness.

James.

Of intemperance.

17 But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.

18 And the fruit of righteousness is sown in peace of them that make peace.

CHAP. IV.

1 *Against covetousness, 4 intemperance, 5 pride, 11 detraction, and rash judgment.*

FROM whence come wars and fightings among you? *conue they not hence, even of your lusts, that war in your members?*

2 Ye lust and have not; ye kill, and desire to have, and cannot obtain; ye fight and war, yet ye have not, because ye ask not.

3 Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.

4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever, therefore, will be a friend of the world, is the enemy of God.

5 Do ye think that the scripture saith in vain,^a The spirit that dwelleth in us lusteth to envy?

6 But he giveth more grace;^b wherefore he saith, God re-

sisteth the proud, but giveth grace unto the humble.

7 Submit yourselves, therefore, to God. Resist the devil, and he will flee from you.

8 Draw nigh to God, and he will draw nigh unto you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.

9 Be afflicted, and mourn, and weep; let your laughter be turned to mourning, and your joy to heaviness.

10 Humble yourselves in the sight of the Lord and he shall lift you up.

11 Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law; but if thou judge the law, thou art not a doer of the law, but a judge.

12 There is one lawgiver, who is able to save, and to destroy; who art thou that judgest another?

13 Go to now, ye that say, To-day, or to-morrow, we will go into such a city, and continue there a year, and buy and sell-and get gain;

14 Whereas ye know not what shall be on the morrow; for what is your life? It is even a vapour that appeareth for a little time, and then vanisheth away.

15 For that ye ought to say,^d

^c Go to now, come now.

^d For that ye, &c. Instead of which ye ought to say.

^a Saith in vain, speaketh falsely.

^b But be, that is, the Spirit, giveth more grace; wherefore the Spirit saith, &c. Prov. iii. 34.

If the Lord will, we shall live, and do this or that.

16 But now ye rejoice in your boastings; all such rejoicing is evil.

17 Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

CHAP. V.

1 Of wicked rich men, 2 Of patience, 3 To forbear swearing, 4 To pray in adversity.

GO to now, a ye rich men, weep and howl for your miseries that shall come upon you.

2 Your riches are corrupted, and your garments are moth-eaten.

3 Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.

4 Behold, the hire of the labourers which have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped, are entered into the ears of the Lord of sabaoth.^b

5 Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.

6 Ye have condemned and killed the just; and he doth not resist you.

^a Go to now, come now.

^b The Lord of sabaoth, the Lord of hosts.

7 Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

8 Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh.

9 Grudge not one against another, brethren, lest ye be condemned; behold the judge standeth before the door.

10 Take, my brethren the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

11 Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.

12 But, above all things, my brethren, swear not; neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea; and your nay, nay; lest ye fall into condemnation.

13 Is any among you afflicted? let him pray. Is any merry? let him sing psalms.

14 Is any sick among you? let him call for the elders

^c The coming of the Lord, to destroy Jerusalem and to break the power of the unbelieving part of the Jewish nation, draweth nigh.

of the church; and let them pray over him, anointing him with oil in the name of the Lord :

15 And the prayer of faith shall save the sick,^d and the Lord shall raise him up ; and if he have committed sins, they shall be forgiven him.

16 Confess your faults one to another, and pray for one another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

d Shall save the sick, &c. In the first ages of the church, many possessed the gift of miraculously healing the sick. This power has long been discontinued.

17 Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain ; and it rained not on the earth by the space of three years and six months.

18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

19 Brethren, if any of you do err from the truth, and one convert him ;

20 Let him know, that he which converteth the sinner from the error of his way shall save a soul from death and shall hide a multitude of sins.

e Elias, Elijah, was a man of like infirmities with us. 1 Kings, xviii.

PREFATORY REMARKS.

TO THE FIRST EPISTLE GENERAL OF PETER.

SIMON, whose surname was Peter, was a native of the town of Bethsaida, which was situated on the western shore of the lake Gennesareth. He was by occupation a fisherman, which business he left for the more important work, to which he was appointed by Jesus Christ, who, foreseeing the fortitude he would exercise in preaching the Gospel, honoured him with the name of *Cephas* or *Peter*, which signifies a rock or stone.

Peter being made an apostle, shewed the strongest faith in Jesus Christ as the Messiah, and the most extraordinary zeal in his service. He was one of the three apostles whom Jesus admitted to witness the resurrection of Jairus' daughter, before whom he was transfigured on the holy mount, and with whom he retired to pray in the garden the night before he suffered. It was he who in the fervour of his zeal for his master cut off the ear of the high priest's servant, when the multitude came out against Jesus, as against a thief, with swords and staves to take him. Yet this same Peter, a few hours after thrice denied

his master, even with oaths, in the palace of the high priest. But being stung with remorse for the baseness of his conduct, Jesus forgave him. From this time Peter never faltered in his faith, nor shrank from his master's service. He ever after acted a conspicuous part among the apostles, and devoted the remainder of his life to the defence and support of the Gospel. After having preached to the Jews, who were dispersed through Asia Minor, it is said, he went to Rome, where he was crucified with his head downward, having himself requested this particular mode of execution.

In proportion as the Christians of the first age multiplied, their sufferings became more general and severe; in consequence of which the apostles considered themselves, as especially called upon to comfort and encourage them. With this view Peter wrote this first Epistle to the Christians in Pontus, and the neighbouring provinces in Asia, in which he shews, it is the duty of Christians to be willing to suffer for their religion, and suggests a variety of motives to induce them to suffer cheerfully. In order to enrage both the magistrates and the people against the Christians, their enemies represented them every where, as atheists and enemies to mankind, as seditious and addicted to every species of wickedness, because they would not comply with the common idolatry; nor obey the Heathen magistrates in things contrary to their religion. Peter therefore besought the brethren to behave both towards magistrates, and towards their Heathen neighbours in a harmless manner, and to be exemplary in every virtue; and, that they might know how to conduct themselves on every occasion, he gave them a particular account of the most important duties both in civil and social life.

It is generally thought, that Peter wrote this Epistle about A. D. 66 or 67, at Rome, which place he, as well as the apostle John, figuratively calls *Babylon*, to signify that Rome would resemble Babylon in its idolatry, in its opposition to true religion, and its persecution of the church of God, and that like Babylon, it would be utterly destroyed.

THE FIRST EPISTLE GENERAL OF PETER.

CHAP. I

1 *He blesseth God, for his manifold spiritual graces; 10 sheweth that the salvation in Christ had been foretold by*

the prophets of old; 13 and exhorteth them to a godly conversation, forasmuch as they are now born again by the word of God.

PETER, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ; Grace unto you, and peace, be multiplied.

3 Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead,

4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

5 Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time:

6 Wherein ye greatly rejoice, though now for a season (if need be) ^a ye are in heaviness through manifold temptations;

7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ; ^b

^a If need be, since it is needful.

^b The appearing or revelation of Jesus Christ means here his coming to raise the dead & judge the world.

8 Whom having not seen, ye love; in whom though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory;

9 Receiving the end of your faith, even the salvation of your souls.

10 Of which salvation the prophets have inquired, ^c and searched diligently, who prophesied of the grace, that should come unto you;

11 Searching what, ^d or what manner of time, the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, & the glory that should follow.

12 Unto whom it was revealed, that not unto themselves, but unto us, they did minister the things which are now reported unto you, by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

13 Wherefore gird up the loins of your mind, ^e be sober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ; ^f

^c Of which salvation, concerning the nature and manner, &c.

^d Searching what people, &c.

^e Gird up the loins of your mind, keep the faculties of your minds in a fit condition to discern this great salvation.

^f Revelation of Jesus Christ. See verse 7, note b.

14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance :

15 But as he which hath called you is holy, so be ye holy in all manner of conversation :

16 Because it is written, Be ye holy ; for I am holy.

17 And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear :

18 Forasmuch as ye know, that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers ;^g

19 But with the precious blood of Christ, as of a lamb without blemish and without spot ;

20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you ;^h

21 Who by him do believe in God, that raised him up from the dead, and gave him glory that your faith and hope might be in God.

g For as much as ye know, that not with corruptible things, &c. ye were delivered from your vain conversation, that is, your wicked and superstitious manner of life, which was taught you by your fathers.

b But was manifest or appeared in the world, and was offered in these last times of the Mosaic dispensation, for you.

22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren ; see that ye love one another with a pure heart fervently :

23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.

24 For all flesh is as grass, and all the glory of man, as the flower of grass. The grass withereth, & the flower thereof falleth away ;

25 But the word of the Lord endureth forever. And this is the word which by the Gospel is preached unto you.

CHAP. II.

1 *He exhorteth them from the breach of charity, 4 shewing that Christ is the foundation whereupon they are built : 11 he beseecheth them also to abstain from fleshly lusts, 13 to be obedient to magistrates, 18 and teacheth servants how to obey their masters, &c.*

WHEREFORE, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,

2 As new born babes, desire the sincere milk of the word,^a that ye may grow thereby ;

3 If so be ye have tasted that the Lord is gracious :

4 To whom coming, as un-

a Sincere milk of the word, the pure doctrines of the Gospel.

to a living stone,^b disallowed indeed of men, but chosen of God, and precious,

5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

6 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner-stone, elect, precious ; and he that believeth on him shall not be confounded.

7 Unto you, therefore, which believe he is precious ; but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,

8 And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient : whereunto also they were appointed.^c

9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar peo-

b A living stone. Christ is called a living stone, because his spiritual church is composed of living stones or members of which he is the chief.

c Whereunto also they were appointed. This does not mean, as at first appears, that they were appointed to disobedience. The verse is elliptical, and to understand it, the deficiency must be supplied by what the apostle alludes to in Isaiah viii. 15. The verse would then read thus;—The disobedient stumble against the word and fall, and they shall be broken or punished, to which punishment they verily were appointed.

ple ; that ye should shew forth the praises of him, who hath called you out of darkness into his marvellous light ;^d

10 Which in time past were not a people, but are now the people of God ; which had not obtained mercy, but now have obtained mercy.

11 Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul :

12 Having your conversation honest among the Gentiles ; that, whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation.^e

13 Submit yourselves to every ordinance of man for the Lord's sake ; whether it be to the king, as supreme ;

14 Or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well.

15 For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men :

16 As free, and not using your liberty for a cloak of maliceousness, but as the servants of God.

d Out of the darkness of paganism into the wonderful light of the Gospel.

e Conversation, behaviour.

f The day of visitation, the day of your persecution.

17 Honour all men, Love the brotherhood. Fear God. Honour the king.

18 Servants be subject to your masters with all fear; not only to the good and gentle, but also to the froward.

19 For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.

20 For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it ye take it patiently, this is acceptable with God.

21 For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps:

22 Who did no sin, neither was guile found in his mouth:

23 Who when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him, that judgeth righteously:

24 Who his own self bare our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness; by whose stripes ye were healed.

25 For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

CHAP. III.

1 He teacheth the duty of wives and husbands to each other,

8 exhorting all men to unity and love, ^a 14 and to suffer persecution: 19 he declareth also the benefits of Christ toward the old world.

LIKEWISE, ye wives, be in subjection to your own husbands; that, if any obey not the word, they may also without the word, be won by the conversation of the wives;^a

2 While they behold your chaste conversation coupled with fear;

3 Whose adorning, let it not be that outward adorning, of plaiting the hair, and of wearing of gold, or of putting on of apparel;

4 But let it be the hidden man of the heart,^b in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

5 For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands;

6 Even as Sara obeyed Abraham, calling him lord; whose daughters ye are, as long as ye do well, and are not afraid with any amazement.^c

7 Likewise, ye husbands,

^a By the conversation, or by the Christian example and behaviour of the wives.

^b The hidden man of the heart, the inward man, or the mind.

^c And are not affrighted to actions contrary to your religion.

dwell with them according to knowledge, giving honour unto the wife as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

8 Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous.

9 Not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereto called, that ye should inherit a blessing.

10 For he that will love life, and see good days, let him refrain his tongue from evil, and his lips, that they speak no guile:

11 Let him eschew evil, and do good; let him seek peace, and ensue it.^e

12 For the eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil.

13 And who is he that will harm you, if ye be followers of that which is good?

14 But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled;

15 But sanctify the Lord God in your hearts: and be

ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

16 Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.

17 For it is better, if the will of God be so, that ye suffer for well-doing, than for evil-doing.

18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:^g

19 By which also he went and preached unto the spirits, in prison;^h

20 Which sometimeⁱ, were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

21 The like figure where-

^f To give an answer with meekness and fear to every man, &c.

^g But quickened or made alive by the Spirit.

^b By which Spirit also, speaking in, and inspiring Noah, a preacher of righteousness, he, that is Christ, preached to the spirits, or to the wicked of the old world, who are now reserved in prison.

ⁱ Sometime, formerly.

^d Let him eschew, or turn away from evil.

^e Enseue, pursue.

unto even baptism doth also now save us;^j (not the putting away of the filth of the flesh,^k but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

22 Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

CHAP. IV.

1 *He exhorteth them to cease from sin by the example of Christ, and the consideration of the general end, that now approacheth, 12 and comforteth them against persecution.*

FORASMUCH then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; ^a for he that hath suffered in the flesh hath ceased from sin;

2 That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.

3 For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in las-

^j So baptism, of which the water of the flood was a type or emblem, doth also now save us.

^k Not the putting or washing away the filth of the flesh only, but the answer, ^{Tc.}

^a Arm yourselves with the same fortitude and resolution to suffer, whenever called to it by your religion.

civiousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:

4 Wherein they think it strange that ye ran not with them to the same excess of riot, speaking evil of you;

5 Who shall give account to him, that is ready to judge the quick ^b and the dead.

6 For, for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

7 But the end of all things is at hand; ^d be ye, therefore, sober, and watch unto prayer.

8 And above all things have fervent charity among yourselves; for charity shall cover the multitude of sins.^e

9 Use hospitality one to another without grudging.

10 As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.

11 If any man speak, let

^b The quick, the living.

^c For this cause, that is, to encourage you to suffer for Christ's sake, the Gospel hath been preached to the Gentiles, who were dead in sins, that although they might be condemned by men in the flesh, they might still live forever by God in the Spirit.

^d The end of all things. This is supposed to signify the end of the temple, of the law, and of the Jewish state.

^e Charity or love will pardon a multitude of faults in each other.

Of suffering persecution I. Peter. and rejoicing under it.

him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ; to whom be praise and dominion forever and ever. Amen.

12 Beloved, think it not strange concerning the fiery trial,^f which is to try you, as though some strange thing happened unto you:

13 But rejoice, in as much as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.

14 If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you; on their part he is evil spoken of, but on your part he is glorified.

15 But let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busy-body in other men's matters.

16 Yet, if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf.

17 For the time is come, that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the Gospel of God?

18 And if the righteous scarcely be saved, where shall

the ungodly and the sinner appear?

19 Wherefore, let them that suffer according to the will of God, commit the keeping of their souls to him in well-doing, as unto a faithful Creator.

CHAP. V.

1 *He exhorteth the elders to feed their flock; 5 the younger to obey, 8 and all to be sober, watchful, & constant in the faith; 9 to resist the cruel adversary the devil.*

THE elders,^a which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

2 Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre,^b but of a ready mind;

3 Neither as being lords over God's heritage, but being ensamples to the flock:

4 And when the chief Shepherd shall appear, ye shall receive a crown of glory, that fadeth not away.

5 Likewise, ye younger, submit yourselves unto the elder; yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble.

^a Elders, teachers, whether bishops or deacons.

^b Lucre, gain, or money.

^f Fiery trial, fire of persecution.

6 Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time ;

7 Casting all your care upon him ; for he careth for you.

8 Be sober, be vigilant ; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour ;

9 Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren, that are in the world.

10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a

while, make you perfect, establish, strengthen, settle you :

11 To him be glory and dominion forever and ever. Amen.

12 By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying, that this is the true grace of God wherein ye stand.

13 The church that is at Babylon, elected together with you, saluteth you ; and so doth Marcus my son.

14 Greet ye one another with a kiss of charity. Peace be with you all, that are in Christ Jesus. Amen.

PREFATORY REMARKS

TO THE SECOND EPISTLE GENERAL OF PETER.

PETER probably wrote this second Epistle at Rome, A. D. 67 or 68, a short time before his death, to oppose those dangerous doctrines, by which false teachers were endeavouring to seduce the Christians from their religion, and to obtain riches, and power, and popularity. The principal errors against which the apostle would guard the Christians, were ;—that believers are justified by faith without works ;—that believers were under no obligation, either to abstain from sin or to do what is morally good ;—that Christ had purchased for them a liberty to gratify all their passions and appetites ;—and that he will not judge them for so doing, nor for any sin whatever.

Wherefore the apostle warns the Christians against these false teachers, and against scoffers, who should appear, and make a mock of religion, and walk after their own lusts.

¶ THE SECOND EPISTLE GENERAL OF PETER.

CHAP. I.

1 *Confirming them in hope of the increase of God's grace.*
 3 *He exhorteth them by faith and good works, to make their calling sure;* 12 *whereof he is careful to remind them, knowing that his death is at hand;* 16 *and warneth them to be constant in the faith of Christ, who is the true Son of God.*

SIMON PETER, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ :

2 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

3 According as his divine power hath given unto us all things, that pertain unto life and godliness, through the knowledge of him, that hath called us to glory and virtue :

4 Whereby are given unto us exceeding great and precious promises ; that by these ye might be partakers of the divine nature, having escaped the corruption, that is in the world through lust.

5 And besides this, giving all diligence, add to your faith, virtue ; and to virtue, knowledge ;

6 And to knowledge, temperance ; and to temperance,

patience : and to patience, godliness ;

7 And to godliness, brotherly-kindness ; and to brotherly-kindness, charity.

8 For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

9 But he that lacketh these things is blind, and cannot see far off, and hath forgotten that he was purged from his old sins.

10 Wherefore the rather, brethren, give diligence to make your calling and election sure ; for if ye do these things ye shall never fall :

11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

12 Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.

13 Yea, I think it meet, as long as I am in this tabernacle,^a to stir you up, by putting you in remembrance ;

14 Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me.

a This tabernacle, this mortal body.

15 Moreover, I will endeavour that ye may be able, after my decease, to have these things always in remembrance.

16 For we have not followed cunningly-devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty.

17 For he received from God the Father honour & glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

18 And this voice, which came from heaven we heard, when we were with him in the holy mount.^b

19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts;^d

20 Knowing this first, that no prophecy of the scripture is of any private interpretation.

^b *The holy mount.* See. Matt. xvii. 5.

^c We have also the word of prophecy, concerning Jesus Christ and his appearing to raise the dead and judge the world, made more sure by the transfiguration, which we behold.

^d Until the day of judgment dawn, and Christ, the morning star of celestial day, arise in your hearts, producing full conviction of the truth of all his promises.

21 For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.

CHAP. II.

1 *He foretelleth them of false teachers, shewing the impurity & punishment both of them and their followers; 7 from which the godly shall be delivered, as Lot out of Sodom; 10 and more fully describeth the manners of those profane and blasphemous seducers.*

BUT there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

2 And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

3 And through covetousness shall they with feigned words make merchandise of you;^a whose judgment now of

^a *Make merchandise of you.* This is supposed to be a prediction of the iniquitous practices of the Roman Catholic clergy, who have rated all crimes, even the most atrocious, at a fixed price for the sake of gain; so that he, who would pay the price, might commit the crime, without hazarding his salvation. This practice, so dangerous to the souls of men, and so disgraceful to the Christian religion, is, we believe, now wholly discontinued.

a long time lingereth not, and their damnation slumbereth not.

4 For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment;

5 And spared not the old world, but saved Noah, the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

6 And turning the cities of Sodom and Gomorrha into ashes, condemned them with an overthrow, making them an ensample unto those, that after should live ungodly;

7 And delivered just Lot, vexed with the filthy conversation of the wicked:

8 (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds :)

9 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished;

10 But chiefly them, that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, self-willed, they are not afraid to speak evil of dignities:

11 Whereas angels, which are greater in power and might, bring not railing accu-

sation against them before the Lord.^b

12 But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not, and shall utterly perish in their own corruption;

13 And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots they are & blemishes, sporting themselves with their own deceivinga, while they feast with you;

14 Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls; an heart they have exercised with covetous practices; cursed children :

15 Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness ;

16 But was rebuked for his iniquity; the dumb ass, speaking with man's voice, forbade the madness of the prophet.

17 These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved forever.

18 For when they speak

^b Bring not railing accusation, &c. that is, when they (the holy angels) accuse them before the Lord, they do it not with bitter railing.

great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them, who live in error.

19 While they promise them liberty, they themselves are the servants of corruption; for of whom a man is overcome, of the same is he brought in bondage.

20 For if after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

21 For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.

22 But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and, The sow that was washed to her wallowing in the mire.

CHAP. III.

1 *The certainty of Christ's coming to judgment. 11 An exhortation to godliness.*

THIS second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance;

2 That ye may be mindful of the words, which were spo-

ken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:

3 Knowing this first, that there shall come in the last days *a scoffers*, walking after their own lusts,

4 And saying, where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.

5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:^b

6 Whereby the world that then was, being overflowed with water, perished:

7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

8 But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

a The last days. See 1 Tim. iv. 1.

b Some have thought, that the meaning of verse 5th would be better conveyed, if rendered as follows: These scoffers willingly forget, that according to Moses, the heavens, that is, the atmosphere, and the earth were, by the word of God, originally made of water, and through water the earth consists.

9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward,^c not willing that any should perish, but that all should come to repentance.

10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

11 Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in *all* holy conversation and godliness,

12 Looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

13 Nevertheless, we according to his promise, look for new heavens & a new earth, wherein dwelleth righteousness.

c To us-ward, toward us.

14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

15 And account that the long suffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him, hath written unto you;

16 As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

17 Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.

18 But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and forever. Amen.

PREFATORY REMARKS

TO THE FIRST EPISTLE GENERAL OF JOHN.

ST. JOHN, who wrote this Epistle, and the Gospel which bears his name, was the son of Zebedee and Salome, and the brother of James. He was the disciple whom Jesus loved, and on whom he bestowed particular marks of favour and friendship. For a sketch of his life, see *Prefatory Remarks* to John's Gospel.

At the time this Epistle was written, the church was infested by numerous false teachers, whose doctrines were, as well inconsistent with each other, as they were subversive of morals and the religion of the Gospel. The person and offices of Christ were the subject of various and opposite opinions. Some, following the Jewish high priests, elders, and scribes, condemned Jesus as a blasphemer, because he called himself the Son of God. Some denied the humanity, others the divinity of our Lord; not believing it possible, that the same person could be both human and divine. And because Paul had taught the doctrine of justification by faith without the works of the law, some believed, and taught, that all works were useless; that Christ had set men free from all moral obligations, and that the knowledge and profession of the Gospel were alone necessary to salvation. Wherefore, to oppose these pernicious errors, which were the source of great corruption and licentiousness of manners, and to establish the truths concerning the person and offices of Christ, John wrote this Epistle, which everywhere breathes the gentle spirit of its author, and of that religion, which is peace and love.—It is supposed to have been written in Judea, a short time before the destruction of Jerusalem, which took place A. D. 69. It was designed for believers generally, but more particularly for the Christians in Judea.

THE FIRST EPISTLE GENERAL OF JOHN.

CHAP. I.

1 *He describeth the person of Christ, in whom we have eternal life, by a communion with God, 5 to which we must adjoin holiness.*

THAT which was from the beginning, ^a which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life;

a That which was from the beginning of the Gospel, which we apostles have heard, seen, and handled, concerning the Word of Life or the life of the Word, that is, of Jesus Christ. declare we unto you, &c.

2 (For the Life was manifested, and we have seen it, and bear witness, and shew unto you that eternal Life which was with the Father, and was manifested unto us ;)

3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us ; and truly our fellowship is with the Father, and with his Son Jesus Christ.

4 And these things write we unto you, that your joy may be full.

5 This then is the message which we have heard of him.

Comfort against

I. John.

sins of infirmity.

and declare unto you, that God is light,^b and in him is no darkness at all.^c

6 If we say we have fellowship with him, and walk in darkness, we lie, and do not the truth :

7 But if we walk in the light, as he is in the light, we have fellowship one with another ; and the blood of Jesus Christ, his Son cleanseth us from all sin.

8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

10 If we say that we have not sinned, we make him a liar, and his word is not in us.

CHAP. II.

1 *Comfort against sins of infirmity.* 2 *To know God is to keep his commandments.* 18 *To beware of seducers ;* 20 *from whose deceits the godly are safely preserved by faith and holiness of life.*

MY little children, these things write I unto you that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous :

2 And he is the propitiation^a for our sins ; and not

^b *God is light,* is holiness and truth.

^c *Darkness,* ignorance and error.

^a *Propitiation,* a sacrifice of atonement, which procures pardon or forgiveness.

for ours only, but also for the sins of the whole world.^b

3 And hereby we do know that we know him, if we keep his commandments.

4 He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

5 But whose keepeth his word, in him verily is the love of God perfected ; hereby know we that we are in him.

6 He that saith he abideth in him, ought himself also so to walk^c even as he walked.

7 Brethren, I write no new commandment unto you, but an old commandment, which ye had from the beginning ; the old commandment is the word which ye have heard from the beginning.

8 Again, a new commandment I write unto you, which thing is true in him and in you ; because the darkness is past,^d and the true light now shineth.

9 He that saith he is in the light, and hateth his brother, is in darkness even until now.

10 He that loveth his brother abideth in the light, and there is none occasion of stumbling in him :

11 But he that hateth his brother is in darkness, and

^b *Of the whole world,* of penitent persons, who forsake their sins.

^c *To walk,* to live.

^d *The darkness* of heathenism and of the Mosaic dispensation, is past, or is passing away.

walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

12 I write unto you, little children, because your sins are forgiven you for his name's sake.

13 I write unto you, fathers, because ye have known him *that is* from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

14 I have written unto you, fathers, because ye have known him *that is* from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

15 Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him.

16 For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

17 And the world passeth away, and the lust thereof; but he that doeth the will of God, abideth forever.

18 Little children, it is the last time; and as ye have heard that antichrist shall

come,^f even now are there many antichrists; whereby we know that it is the last time.

19 They went out from us; but they were not of us; for if they had been of us, they would *no doubt* have continued with us; but *they went out*, that they might be made manifest, that they were not all of us.

20 But ye have an unction from the Holy One,^g and ye knew all things.

21 I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.

22 Who is a liar, but he that denieth that Jesus is the Christ? He is antichrist that denieth the Father and the Son.

23 Whosoever denieth the Son, the same hath not the Father: [*but he that acknowledgeth the Son, hath the Father also.*]

24 Let that therefore abide in you which ye have heard from the beginning. If that which ye have heard from the beginning, shall remain in you, ye also shall continue in the Son, and in the Father.

25 And this is the promise

f That antichrist shall come; for this prediction see Matt. xxiv. 5, 11. Antichrist has two meanings—one a false Christ, the other opposers of Christ.

g An unction from the Holy One, the inspiration of the Holy Spirit.

^e It is the last time of the duration of the Jewish church and state.

that he hath promised us, even eternal life.

26 These things have I written unto you concerning them that seduce you.

27 But the anointing, ^h which ye have received of him, abideth in you; and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

28 And now little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.

29 If ye know that he is righteous, ye know that every one that doeth righteousness, is born of him.

CHAP. III.

1 He declareth the singular love of God toward us, in making us his sons; ² who therefore ought obediently to keep his commandments. ¹¹ As also brotherly to love one another.

BEHOLD what manner of love the Father hath bestowed upon us, that we should be called the sons of God! therefore the world knoweth us not, because it knew him not.

2 Beloved, now are we the sons of God; and it doth not yet appear what we shall be;

3 The anointing, the inspiration of the Holy Spirit.

but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

3 And every man that hath this hope in him, purifieth himself, even as he is pure.

4 Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law.

5 And ye know that he was manifested to take away our sins; and in him is no sin.

6 Whosoever abideth in him sinneth not; ^a whosoever sinneth, hath not seen him, neither known him.

7 Little children, let no man deceive you; he that doeth righteousness is righteous, even as he is righteous.

8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

9 Whosoever is born of God doth not commit sin; ^b for his seed remaineth in him; and he cannot sin, because he is born of God.

10 In this the children of God are manifest, and the

^a Sinneth not; this must mean, sinneth not wilfully and habitually, or continueth not in the practice of sin; for there is no man that sinneth not. See 1 Kings viii. 46. Eccles. vii. 20. Rom. iii. 22.

^b Doth not commit sin habitually. See preceding note.

children of the devil ; whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

11 For this is the message that ye heard from the beginning, that we should love one another.

12 Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him ? Because his own works were evil, and his brother's righteous.

13 Marvel not, my brethren, if the world hate you.

14 We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.

15 Whosoever hateth his brother is a murderer ; and ye know that no murderer hath eternal life abiding in him.

16 Hereby perceive we the love of God, because he laid down his life for us ; and we ought to lay down our lives for the brethren.

17 But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him ?

18 My little children, let us not love in word, neither in tongue ; but in deed and in truth.

19 And hereby we know that we are of the truth, and shall assure our hearts before him.

20 For if our heart condemn us, God is greater than our heart, & knoweth all things.^c

21 Beloved, if our heart condemn us not, then have we confidence toward God.

22 And whatsoever we ask, we receive of him, because we keep his commandments, and do those things, that are pleasing in his sight.

23 And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

24 And he that keepeth his commandments dwelleth in him, and he in him ; and hereby we know that he abideth in us, by the Spirit which he hath given us.

CHAP. IV.

1 *He warneth them not to believe all teachers who boast of the Spirit, but to try them by the rules of the catholic faith ; & by many reasons exhorteth to brotherly love.*

BELOVED, believe not every spirit, but try the spirits whether they are of God ; because many false prophets are gone out into the world.

2 Hereby know ye the Spirit of God ; Every spirit, ^a that confesseth, that Jesus Christ is come in the flesh, is of God :

^c *God is greater than our hearts, and knowing all things, will much more condemn us.*

^a *Every spirit, here means, every teacher, who pretends to be inspired.*

3 And every spirit that confesseth not, that Jesus Christ is come in the flesh, is not of God ; and this is that spirit of antichrist, whereof ye have heard that it shold come ; and even now already is it in the world.

4 Ye are of God, little children, and have overcome them; because greater is he that is in you, than he that is in the world.

5 They are of the world ; therefore speak they of the world and the world heareth them.

6 We are of God ; he that knoweth God heareth us ; he that is not of God heareth not us. Hereby know we the Spirit of truth, and the spirit of error.

7 Beloved, let us love one another ; for love is of God ; and every one that loveth is born of God, & knoweth God.

8 He that loveth not, knoweth not God ; for God is love.

9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation^b for our sins.

11 Beloved, if God so loved us, we ought also to love one another.

^b Propitiation, a sacrifice, which procures pardon and forgiveness.

12 Ne man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

14 And we have seen, and do testify, that the Father sent the Son, to be the Saviour of the world.

15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

16 And we have known and believed the love that God bath to us. God is love ; and he that dwelleth in love, dwelleth in God, and God in him.

17 Herein is our love made perfect, that we may have boldness in the day of judgment ; because as he is, so are we in this world.

18 There is no fear in love ; but perfect love casteth out fear ; because fear hath torment. He that feareth is not made perfect in love.

19 We love him, because he first loved us.

20 If a man say, I love God, and hateth his brother, he is a liar ; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen ?

21 And this commandment have we from him, That he who loveth God love his brother also.

CHAP. V.

1 *He that loveth God loveth his children, and keepeth his commandments; 3 which to the faithful are light, and not griev us. 9 Jesus is the Son of God, able to save us, 14 and to hear our prayers which we make for ourselves and for others.*

WHOSOEVER believeth that Jesus is the Christ is born of God; and every one that loveth him that begat, loveth him also that is begotten of him.

2 By this we know that we love the children of God, when we love God, and keep his commandments.

3 For this is the love of God, that we keep his commandments; and his commandments are not grievous.

4 For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith.

5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

6 This is he that came by water and blood, ^a even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

^a *This is he that came attested to be the Son of God, by the water of baptism, and by his blood and death, followed by his resurrection.*

7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one.

8 And there are three that bear witness in earth, the spirit, and the water, and the blood; and these three agree in one.

9 If we receive the witness of men, the witness of God is greater; for this is the witness of God which he hath testified of his Son.

10 He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

11 And this is the record, that God hath given to us eternal life, and this life is in his Son.

12 He that hath the Son hath life; and he that hath not the Son of God hath not life.

13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

14 And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us:

15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions, that we desired of him.

16 If any man see his bro-

ther sin a sin, which is not unto death,^b he shall ask, and he shall give him life for them, that sin not unto death. There is a sin unto death;^c I do not say that he shall pray for it.

17 All unrighteousness is sin; and there is a sin not unto death.

18 We know that whosoever

b A sin not unto death is supposed to be one, which a good man commits through infirmity or surprise, and of which he repents.

c A sin unto death is one willingly and obstinately committed, against light and knowledge, and continued in without repentance.

er is born of God sinneth not ;^d but he that is begotten of God keepeth himself, and that wicked one toucheth him not.

19 And we know that we are of God, and the whole world lieth in wickedness.

20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.

21 Little children, keep yourselves from idols. Amen.

d Sinneth not habitually. See chap. iii. note a.

PREFATORY REMARKS

TO THE SECOND EPISTLE OF JOHN.

Who the person was to whom this Epistle was addressed is not known. The design of it was to guard her and her children against the errors of one Basilides and his followers, who affirmed that Jesus Christ had not come in the flesh, that is, that he was not a real man, but only a man in appearance; consequently, that he neither did nor suffered what he appeared to do and suffer. This was one of the errors against which John wrote his first Epistle; and as it was subversive of the whole scheme of the Gospel, and robbed the Christians of their best hopes, he thought it expedient to guard this elect lady against the same error, as by her distinguished hospitality, she was peculiarly exposed to the arts of false teachers.

THE SECOND EPISTLE OF JOHN.

1 He exhorteth a certain honourable matron, with her children, to persevere in Christian love and belief, &

lest they lose the reward of their former profession; and to have nothing to do with seducers.

THE elder ^a unto the elect lady ^b and her children, whom I love in the truth; and not I only, but also all they that have known the truth;

2 For the truth's sake which dwelleth in us, and shall be with us for ever:

3 Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

4 I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father.

5 And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.

6 And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.

^a The elder, I the aged apostle.

^b Elect lady: it is not known, who this woman was, but probably a person of note and distinction.

7 For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

8 Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.

9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God; he that abideth in the doctrine of Christ, he hath both the Father and the Son.

10 If there come any unto you, and bring not this doctrine receive him not into your house, neither bid him God speed: ^c

11 For he that biddeth him God speed is partaker of his evil deeds.

12 Having many things to write unto you, I would not write with paper and ink; but I trust to come unto you, and speak face to face, that our joy may be full.

13 The children of thy elect sister greet thee. Amen.

^c Neither bid him God speed; that is, wish him neither health nor prosperity.

PREFATORY REMARKS

TO THE THIRD EPISTLE OF JOHN.

THIS short Epistle is inscribed to a person named Gaius or Caius, a common name among the Romans. The name of Gaius

frequently occurs in the history of the Acts, but who this Gaius was, is not known.

In this Epistle John commends Gaius for his kindness and hospitality to some brethren and strangers, who, in journeying among the Gentiles, had come to the place where he lived, and encourages him to shew them the like kindness in future: he reproves Diotrephes for his arrogance in assuming undue authority in the church, of which Gaius was a member, and cautions him for refusing to assist the brethren, and for hindering those, who were desirous of doing it, and he informed Gaius that he expected soon to see him. This Epistle and the preceding were probably written about the year 91 or 92.

¶ THE THIRD EPISTLE OF JOHN.

1 He commendeth Gaius for his piety, 5 and hospitality to true preachers; 9 complaining of the unkind dealing of ambitious Diotrephes on the contrary side; 11 whose evil example is not to be followed: 12 giveth special testimony of the good report of Demetrius.

THE elder unto the well beloved Gaius, whom I love in the truth.

2 Beloved, I wish above all things, that thou mayest prosper and be in health, even as thy soul prospereth.

3 For I rejoiced greatly, when the brethren came and testified of the truth that is in thee even as thou walkest in the truth.

4 I have no greater joy than to hear that my children walk in truth.

5 Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers;

6 Which have borne wit-

ness of thy charity before the church; whom if thou bring forward on their journey after a godly sort, thou shalt do well:

7 Because that for his name's sake they went forth, taking nothing of the Gentiles.

8 We, therefore, ought to receive such, that we might be fellow-helpers to the truth.

9 I wrote unto the church; but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not.

10 Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words; and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church.

11 Beloved, follow not that which is evil, but that which is good. He that doeth good is of God; but he that doeth evil hath not seen God.

12 Demetrius hath good re-

port of all men, and of the truth itself; yea, and we also bear record; and ye know that our record is true.

13 I had many things to write, but I will not with ink and pen write unto thee:

14 But I trust I shall shortly see thee, and we shall speak face to face. Peace be to thee. Our friends salute thee. Greet the friends by name.

PREFATORY REMARKS

TO THE CATHOLIC OR GENERAL EPISTLE OF JUDE.

JUDE or JUDAS, the author of this Epistle, was the son of Alpheus, and the brother of James. He was one of those, who, on account of their relation to Jesus, were called his brethren. Matt. xiii. 55.

Jude is thought to have written this Epistle at an advanced age, and but a short time before his death; probably as late as the year 70, or 75. Little is known with certainty concerning the life of this apostle.

In the latter part of the apostolical age, many false teachers had arisen and were going about speaking perverse things to draw away disciples after them, as St. Paul had predicted, Acts xx. 30. These were the same persons, or were similar to those, against whom Peter, James, and John wrote. They perverted Paul's doctrine concerning justification, and resolved the whole of Christianity into the speculative belief, and outward profession of the Gospel. They also taught their followers to live in all manner of licentiousness, and still flattered them with the hope of the favour of God and of eternal life. Wherefore to shew the falsehood and impiety of these doctrines, and to secure the disciples from being seduced by them, Jude wrote this Epistle in which, by facts recorded in the Jewish scriptures, he proves that as God had already punished the angels who sinned, notwithstanding their dignity, and the antideluvians, notwithstanding their numbers, so he will most assuredly punish all obstinate sinners in the severest manner.

THE GENERAL EPISTLE OF JUDE.

1 *He exhorteth them to be constant in the profession of*

the faith. 4 False teachers are crept in to seduce them,

for whose damnable doctrine and manners horrible punishment is prepared: 20 whereas the godly, by the assistance of the holy Spirit, and prayers to God, may persevere and grow in grace, and keep themselves, and recover others out of the snares of those deceivers.

JUDE, the servant of Jesus Christ, & brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:

2 Mercy unto you, and peace, and love, be multiplied.

3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints.

4 For there are certain men crept in unawares, who were before of old ordained to this condemnation; ^a ungodly men, turning the grace of our God into lasciviousness, ^b and denying the only Lord God, and our Lord Jesus Christ.

a Who were before of old ordained to this condemnation; of whom it was long ago foretold, that from their sins, they should suffer this very punishment; that is, the punishment mentioned in verses 6 and 7.

b Turning the grace, &c. Perverting the grace of God in justifying men by faith without the deeds of the law, into the liberty of committing all manner of sin without incurring the displeasure of God.

5 I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.

6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day.

7 Even as Sodom and Gomorrah, and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

8 Likewise also these filthy dreamers defile the flesh, despise dominion, & speak evil of dignities.

9 Yet Michael the archangel, when contending with the devil, (he disputed about the body of Moses) ^c durst not

c The body of Moses. It is supposed that Jude in this verse alludes to Zech. iii. 1, and that the body of Moses signifies the body of the law of Moses, as the body of Christ signifies the church of Christ. What the apostle says, seems to be this: But how much more gentle than these men, was Michael the archangel, who although opposed by the devil in his benevolent design of restoring to the Israelites the Jewish church and state by Joshua the high priest, did not revile that apostate spirit, but only said to him mildly, the Lord rebuke thee, Satan.

bring against him a railing accusation, but said, The Lord rebuke thee.

10 But these speak evil of those things which they know not; but what they know naturally, as brute beasts, in those things they corrupt themselves.

11 Wo unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.^d

12 These are spots in your feasts of charity, when they feast with you, feeding themselves without fear; clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots:

13 Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever.

14 And Enoch also,^e the seventh from Adam, prophesied of those, saying, Behold, the Lord cometh with ten thousands of his saints,

d Gainsaying of Core, the rebellion of Korah. See Numb. xvi.

e And Enoch also. Although Moses hath said nothing concerning Enoch's prophesying, yet by telling us, that he was so pious as to be translated into heaven in the body without dying, he hath warranted us to believe Jude's account of him here, as predicting the punishment, which awaited these ungodly men.

15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds, which they have ungodly committed: and of all their hard speeches which ungodly sinners have spoken against him.

16 These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage.

17 But, beloved, remember ye the words, which were spoken before of the apostles of our Lord Jesus Christ;

18 How that they told you, there should be mockers in the last time, who should walk after their own ungodly lusts.

19 These be they who separate themselves, sensual, having not the Spirit.

20 But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,

21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

22 And of some have compassion, making a difference:

23 And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.

24 Now, unto him that is able to keep you from falling, and to present you faultless

before the presence of his glo- our Saviour, be glory and maj-
ry with exceeding joy, esty, dominion and power, both
23 To the only wise God now and ever. Amen.

PREFATORY REMARKS

TO THE REVELATION OF SAINT JOHN.

JOHN, the author of this book was doubtless the same person, that wrote the Gospel and the three Epistles, which bear his name. For his adherence to the Christian faith, he was banished by Domitian, the Roman emperor, about the year 96 to the isle of Patmos, where he was favoured by the visions and revelations, which are here recorded.

This book is highly prophetic, and, in symbolical language, describes the future condition of the church in every age to the end of the world. It consists of three distinct parts, which according to chapter i. 19. relate to *the things which John had seen, the things which then were, and the things which should be afterwards.*

The first part, which is contained in the first chapter, may be considered only as the introduction, in which John opens the scene of his Revelations, salutes the seven churches in Asia Minor, mentions at what place and on what day the Lord appeared to him in vision. These are *the things which he had just seen.*

The second part, contained in the second and third chapters, consists of Epistles, addressed to the seven churches in Asia Minor, reproofing and commanding them according to their deeds, and admonishing them to take heed to themselves, lest their privileges be taken from them. These are *the things which then were.*

The third part, which relates to *the things which were to be afterwards*, extends from the third chapter to the end of the Book. It begins with a sublime description of the Deity enthroned in glory, and surrounded by the hosts of heaven, casting their crowns at the foot of the throne, and ascribing glory, and honour, and power to Him, who sitteth thereon. It then proceeds to describe the future condition of the church in every age, and its connexion with the kingdoms and nations of this world.

Writers on prophecy all agree in the opinion, that the rise

and progress of Mohammedism and Popery, their character, decline and final destruction, the terrible revolutions which at various times have harrassed and wasted the human race, especially those, which, for more than twenty years, have convulsed and astonished the world, are all foretold in this wonderful book ; and they are induced from it to believe that the present state of war and bloodshed will, with perhaps occasional abatements, still continue for 50 or 60 years, when the religion of the Gospel will more generally prevail ; when the Jews, the once favoured, but now long rejected people of God, will begin to embrace the Gospel, to be restored to their native land, and to the divine favour ; and when a new era of peace, of truth, and of righteousness will commence on earth, and bless mankind.

Those who wish to attend to this subject, and to understand the language of future events, are referred to Newton, Faber, and Smith, on the prophecies, who have all written well, and have doubtless explained many important prophecies ; but they probably need the assistance of time, to enable them fully to understand and unfold all the mysteries of the Revelation.

THE REVELATION OF SAINT JOHN THE DIVINE.

CHAP. I.

1 John writeth his revelation to the seven churches of Asia, signified by the seven golden candlesticks. ¶ The coming of Christ.

THE revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass ; and he sent and signified it by his angel unto his servant John :

2 Who bear record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

3 Blessed is he that readeth, and they that hear the words of this prophecy, and keep

those things which are written therein ; for the time is at hand.

4 JOHN, to the seven churches which are in Asia ; Grace be unto you, and peace, from him which is, and which was, and which is to come ; and from the seven Spirits which are before his throne ;

5 And from Jesus Christ, who is the faithful Witness, and the first-begotten of the dead, and the Prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

6 And hath made us kings and priests unto God and his

John's revelation to **Revelation.** *the seven churches.*

Father; to him be glory and dominion forever and ever.
Amen.

7 Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him. Even so, Amen.

8 I am Alpha and Omega,^a the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

9 I John who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos,^b for the word of God, and for the testimony of Jesus Christ.

10 I was in the Spirit on the Lord's day, and heard behind me a great voice as of a trumpet,

11 Saying, I am Alpha and Omega, the first and the last; and, What thou seest write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto

^a *Alpha* is the first letter of the Greek alphabet, *Omega* is the last; The words, which follow, explain them.

^b *Patmos* is a small barren island in the Ægean, now the Achipelago sea, where John was banished on account of the Word of God, and where, during his banishment, he wrote the Revelation.

Sardis, and unto Philadelphia, and unto Laodicea.

12 And I turned to see the voice that spake with me. And, being turned, I saw seven golden candlesticks;

13 And in the midst of the seven candlesticks one like unto the Son of man clothed with a garment down to the foot, and girt about the paps with a golden girdle.

14 His head and his hair were white like wool, as white as snow; and his eyes were as a flame of fire;

15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

16 And he had in his right hand seven stars; and out of his mouth went a sharp two-edged sword;^c and his countenance was as the sun shineth in his strength.

17 And when I saw him I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last;

18 I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

20 The mystery of the sev-

^c A sharp, two-edged sword. This probably means the Word of God. See Ephes. vi. 17, Heb. iv. 12.

en stars, which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels ^d of the seven churches; and the seven candlesticks, which thou sawest, are the seven churches.

CHAP. II.

What is commanded to be written to the angels, that is, the ministers of the churches of 1 Ephesus, 8 Smyrna, 12 Pergamos, 18 Thyatira, and what is commended, or found wanting in them.

UNTO the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not, and hast found them liars:

3 And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

4 Nevertheless I have somewhat against thee, because thou hast left thy first love.

5 Remember, therefore, from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy

^d Angels here probably means ministers.

candlestick out of his place, except thou repent.

6 But this thou hast, that thou hatest the deeds of the Nicolaitans,^e which I also hate.

7 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

8 And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead and is alive;

9 I know thy works and tribulation, and poverty, (but thou art rich,) and I know the blasphemy of them, which say they are Jews, and are not, but are the synagogue of Satan.

10 Fear none of those things which thou shalt suffer; behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days; ^b be thou faithful unto death, and I will give thee a crown of life.

11 He that hath an ear, let him hear what the Spirit saith unto the churches: He that overcometh shall not be hurt of the second death.

12 And to the angel of the church in Pergamos write;

^a Nicolaitans. See introduction to the Testament, page 10.

^b Ten days; days in prophecy generally, if not always, mean years.

Pergamos, Thyatira, and Revelation. *Sardis threatened.*

These things saith he which hath the sharp sword with two edges :^c

13 I know thy works, and where thou dwellest, even where Satan's seat is ; and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.

14 But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

15 So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate.

16 Repent ; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.^d

17 He that hath an ear, let him hear what the Spirit saith unto the churches ; To him that overcometh will I give to eat of the hidden manna,^e and will give him a white stone,^f

^c Sharp sword with two edges. See Rev. i. 16, note b.

^d Sword of my mouth. See note b, chap. i.

^e The hidden manna probably here means the consolations of religion in this life, and the enjoyments of God forever.

^f A white stone. This expression is thought to be an allusion to the cus-

and in the stone a new name written, which no man knoweth saving he that receiveth it.

18 And unto the angel of the church in Thyatira write ; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass ;

19 I know thy works, and charity, and service, and faith, and thy patience, and thy works ; and the last to be more than the first.

20 Notwithstanding, I have a few things against thee, because thou sufferest that woman Jezebel,^g which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

21 And I gave her space to repent of her fornication ; and she repented not.

22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

23 And I will kill her children with death ; and all the churches shall know that I am he, which searcheth the reins and hearts ; and I will tom of the Greeks, who, in their courts of justice, when a man was acquitted, gave him a white stone, and when condemned, a black one. It here denotes, that he, who overcometh, will receive the full pardon of all his sins.

^g Jezebel. Some think that by this name is here intended the heresy of the Nicolaitans, for whose character see Introduction, page 10.

give unto every one of you according to your works.

24 But unto you I say, and unto the rest of Thyatira, (as many as have not this doctrine, and which have not known the depths of Satan, as they speak,) I will put upon you none other burden ; .

25 But that which ye have already hold fast till I come.

26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations,

27 And he shall rule them with a rod of iron ; as the vessels of a potter shall they be broken to shivers, even as I received of my Father.

28 And I will give him the morning star.^b

29 He that hath an ear, let him hear what the Spirit saith unto the churches.

CHAP. III.

1 *The angel of the church of Sardis is reproved.* 7 *Philadelphia approved.* 15 *Ladodicea rebuked.* 20 *Christ standeth at the door and knocketh.*

AND unto the angel of the church in Sardis write ; These things saith he that hath the seven Spirits of God, and the seven stars ; I know thy works, that thou hast a name that thou livest, and art dead.

b Morning star, &c. I will give to him, who approves himself faithful to me, such lustre and glory, that he shall shine in my presence like the morning star. *Doddridge.*

2 Be watchful, and strengthen the things which remain, that are ready to die ; for I have not found thy works perfect before God.

3 Remember, therefore, how thou hast received and heard, and hold fast, and repent. If, therefore, thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

4 Thou hast a few names even in Sardis, which have not defiled their garments ; and they shall walk with me in white ; for they are worthy.

5 He that overcometh, the same shall be clothed in white raiment ; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

6 He that hath an ear, let him hear what the Spirit saith unto the churches.

7 And to the angel of the church in Philadelphia write ; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth ; and shutteth, and no man openeth ;

8 I know thy works ; behold, I have set before thee an open door, and no man can shut it ; for thou hast a little strength, and hast kept my word, and hast not denied my name.

9 Behold I will make them of the synagogue of Satan,

which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

11 Behold, I come quickly; hold that fast which thou hast, that no man take thy crown.

12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name.

13 He that hath an ear, let him hear what the Spirit saith unto the churches.

14 And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true Witness, the beginning of the creation of God;

15 I know thy works, that thou art neither cold nor hot; I would that thou wert cold or hot.

16 So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked;

18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see.

19 As many as I love I rebuke and chasten; be zealous, therefore, and repent.

20 Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

22 He that hath an ear, let him hear what the Spirit saith unto the churches.

CHAP. IV.

1 John seeth the throne of God in heaven. 4 The four and twenty elders. 6 The four beasts full of eyes before and behind. 10 The elders lay down their crowns, and worship him that sat on the throne.

AFTER this I looked, and, behold a door was opened in

heaven ;^a and the first voice which I heard was as it were of a trumpet talking with me : which said, Come up hither, and I will shew thee things which must be hereafter.

2 And immediately I was in the Spirit ; and, behold, a throne was set in heaven, and one sat on the throne.

3 And he that sat was to look upon like a jasper and a sardine stone ; and there was a rainbow round about the throne, in sight like unto an emerald.

4 And round about the throne, were four and twenty seats ; and upon the seats I saw four and twenty elders sitting, clothed in white raiment ; and they had on their heads crowns of gold.

5 And out of the throne proceeded lightnings, & thunderings, and voices ; and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

6 And before the throne there was a sea of glass, like unto crystal ; and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.

7 And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.

a A door was opened in heaven. The language is here too figurative and prophetic to warrant explanation.

8 And the four beasts had each of them six wings about him ; and they were full of eyes within ; and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

9 And when those beasts give glory, and honour, and thanks, to him that sat on the throne, who liveth forever and ever,

10 The four and twenty elders fall down before him, that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

11 Thou art worthy, O Lord, to receive glory, and honour, and power ; for thou hast created all things, and for thy pleasure they are and were created.

CHAP. V.

1 The book sealed with seven seals, 9 which only the Lamb which was slain is worthy to open ; 12 Therefore the elders praise him, and confess that he redeemed them with his blood.

AND I saw in the right hand of him that sat on the throne a book, written within and on the back side, sealed with seven seals.

2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof ?

3 And no man in heaven, nor in earth, neither under the earth was able to open the book, neither to look thereon.

4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

5 And one of the elders saith unto me, Weep not ; behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

6 And I beheld, and, lo, in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a Lamb, as it had been slain, having seven horns, and seven eyes, which are the seven Spirits of God sent forth into all the earth.

7 And he came and took the book out of the right hand of him that sat upon the throne.

8 And when he had taken the book, the four beasts and four and twenty Elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof ; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation ;

10 And hast made us unto our God kings and priests ;

and we shall reign on the earth.

11 And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders ; and the number of them was ten thousand times ten thousand, and thousands of thousands ;

12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

13 And every creature which is in heaven, and on the earth and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever.

14 And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.

CHAP. VI.

The opening of the seals in order, and what followed thereupon ; containing a prophecy to the end of the world.

AND I saw when the Lamb opened one of the seals ; and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.

2 And I saw, and, behold, a white horse : and he that

sat on him had a bow ; and a crown was given unto him ; and he went forth conquering, and to conquer.

3 And when he had opened the second seal, I heard the second beast say, Come & see.

4 And there went out another horse *that was red* ; and power was given to him that sat thereon, to take peace from the earth, and that they should kill one another ; and there was given unto him a great sword.

5 And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and, lo, a black horse ; and he that sat on him had a pair of balances in his hand.

6 And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny ; and see thou hurt not the oil and the wine.

7 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

8 And I looked, and, behold, a pale horse ; and his name that sat on him was Death, and hell followed with him ; and power was given unto him over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

9 And when he had opened

the fifth seal, I saw under the altar the souls of them, that were slain for the word of God, and for the testimony which they hold :

10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth ?

11 And white robes were given unto every one of them ; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled.

12 And I beheld, when he had opened the sixth seal, and, lo, there was a great earthquake ; and the sun became black as sackcloth of hair, and the moon became as blood ;

13 And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind :

14 And the heaven departed as a scroll when it is rolled together ; and every mountain and island were moved out of their places.

15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every free man, hid themselves in the dens, and in the rocks of the mountains ;

16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

17 For the great day of his wrath is come; and who shall be able to stand?

CHAP. VII.

1 An angel sealeth the servants of God in their foreheads: 4 the number of them that were sealed; of the tribes of Israel a certain number: 9 of all other nations an innumerable multitude, which stand before the throne, clad in white robes, and palms in their hands: 14 their robes were washed in the blood of the Lamb.

AND after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

2 And I saw another angel ascending from the east having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

4 And I heard the number of them which were sealed;

and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.

5 Of the tribe of Juda, were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.

6 Of the tribe of Aser were sealed twelve thousand. Of the tribe of Neptahlim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.

7 Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Isachar were sealed twelve thousand.

8 Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

9 After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands,

10 And cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb.

11 And all the angels stood round about the throne, and about the elders and the four

beasts, and fell before the throne on their faces, and worshipped God,

12 Saying, Amen; Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

13 And one of the elders answered saying unto me, What are these which are arrayed in white robes? and whence came they?

14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb:

15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

16 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes.

CHAP. VIII.

1 At the opening of the seventh seal, 2 seven angels had seven trumpets given them. 3 Another angel putteth incense to the prayers of the

saints on the golden altar. 6

Four angels sound their trumpets. &c.

AND when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

2 And I saw the seven angels which stood before God; and to them were given seven trumpets.

3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.

4 And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.

5 And the angel took the censer, and filled it with fire of the altar, and cast it unto the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

6 And the seven angels which had the seven trumpets prepared themselves to sound.

7 The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea;

Seren great plagues, &c. Revelation. Star falleth from heaven.

and the third part of the sea became blood;

9 And the third part of the creatures, which were in the sea and had life, died, and the third part of the ships were destroyed.

10 And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;

11 And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, & the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

13 And I beheld and heard an angel flying through the midst of heaven, saying with a loud voice, Wo, wo, wo, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

CHAP. IX.

1 At the sounding of the fifth angel; a star falleth from heaven, to whom is given the key of the bottomless pit; 2 he openeth the pit, and there

come forth locusts like scorpions. 12 The first wo past.

13 The sixth trumpet soundeth. 14 Four angels are let loose, &c.

AND the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.

2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

3 And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.

4 And it was commanded them, that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

5 And to them it was given that they should not kill them, but that they should be tormented five months; and their torment was as the torment of a scorpion, when he striketh a man.

6 And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

7 And the shapes of the locusts were like unto horses prepared unto battle; and on

Locusts described.

Chap. x. Four angels described.

their heads were as it were crowns like gold, and their faces were as the faces of men.

6 And they had hair as the hair of women, and their teeth were as the teeth of lions.

9 And they had breast-plates, as it were breast-plates of iron ; and the sound of their wings was as the sound of chariots of many horses running to battle.

10 And they had tails like unto scorpions ; and there were stings in their tails ; and their power was to hurt men five months.

11 And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.

12 One wo is past ; and, behold, there come two woes more hereafter.

13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar, which is before God,

14 Saying to the sixth angel which had the trumpet, Loose the four angels, which are bound in the great river Euphrates.

15 And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

16 And the number of the army of the horsemen were

two hundred thousand thousand ; and I heard the number of them.

17 And thus I saw the horses in the vision, and them that sat on them, having breast-plates of fire, and of jacinth and brimstone ; and the heads of the horses were as the heads of lions ; and out of their mouths issued fire, and smoke, and brimstone.

18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19 For their power is in their mouth, and in their tails ; for their tails were like unto serpents, and had heads, and with them they do hurt.

20 And the rest of the men which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood ; which neither can see, nor hear, nor walk :

21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

CHAP. X.

- 1 A mighty strong angel appeareth with a book open in his hand. 6 he swarath by him that liveth forever, that there shall be no more time.
- 9 John is commanded to take and eat the book.

AND I saw another mighty angel come down from heaven, clothed with a cloud; and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire:

2 And he had in his hand a little book open; and he set his right foot upon the sea, and his left foot on the earth,

3 And cried with a loud voice, as when a lion roareth; and when he had cried seven thunders uttered their voices.

4 And when the seven thunders had uttered their voices, I was about to write; and I heard a voice from heaven, saying unto me, Seal up those things which the seven thunders uttered, and write them not.

5 And the angel, which I saw stand upon the sea and upon the earth, lifted up his hand to heaven,

6 And sware by him that liveth forever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:

7 But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

8 And the voice which I heard from heaven spake unto me again, and said, Go, and

take the little book which is open in the hand of the angel, which standeth upon the sea and upon the earth.

9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey; and as soon as I had eaten it my belly was bitter.

11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

CHAP. XI.

1 The two witnesses prophesy; 6 they have power to shut heaven, that it rain not: 7 the beast shall fight against them, and kill them: 8 they lie unburied, 11 and after three days and an half rise again. 14 The second woe is past. 15 The seventh trumpet soundeth.

AND there was given me a reed like unto a rod; and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

2 But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread

under foot forty and two months.

3 And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

4 These are the two olive-trees and the two candlesticks standing before the God of the earth.

5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies; and if any man will hurt them, he must in this manner be killed.

6 These have power to shut heaven, that it rain not in the days of their prophecy; and have power over waters to turn them to blood, & to smite the earth with all plagues, as often as they will.

7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit, shall make war against them, and shall overcome them, and kill them.

8 And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom & Egypt, where also our Lord was crucified.

9 And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

10 And they that dwell upon the earth shall rejoice over them, and make merry, and

shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

11 And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

12 And they heard a great voice from heaven, saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

14 The second wo is past: and, behold, the third wo cometh quickly.

15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever.

16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

18 And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

CHAP. XII.

1 *A woman clothed with the sun travaleth: 3 the great red dragon standeth before her, ready to devour her child: 6 when she was delivered, she fled into the wilderness. 7 Michael & his angels fight with the dragon, and prevail. 13 The dragon persecuteth the woman:*

AND there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars;

2 And she, being with child, cried, travailing in birth, and pained to be delivered.

3 And there appeared another wonder in heaven; and, behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

4 And his tail drew the third part of the stars of heaven, and did cast them to the earth; and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

5 And she brought forth a man-child, who was to rule all nations with a rod of iron; and her child was caught up unto God, and to his throne.

6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

7 And there was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels,

8 And prevailed not; neither was their place found any more in heaven.

9 And the great dragon was cast out, that old serpent, called the Devil, & Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him.

10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before our God day and night.

11 And they overcame him by the blood of the Lamb, and

The woman persecuted. Chap. xiii. *The beast described.*

by the word of their testimony; and they loved not their lives unto the death.

12 Therefore rejoice, ye heavens, and ye that dwell in them. Wo to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-child.

14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place; where she is nourished for a time, and times, and half a time, from the face of the serpent.

15 And the serpent cast out of his mouth water, as a flood, after the woman, that he might cause her to be carried away of the flood.

16 And the earth helped the woman; and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

CHAP. XIII.

1 A beast riseth out of the sea

with seven heads and ten horns, to whom the dragon giveth his power. 11 Another beast cometh up out of the earth, 14 causeth an image to be made of the former beast, 15 and that men should worship it, 16 and receive his mark.

AND I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

2 And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his seat, and great authority.

3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed; and all the world wondered after the beast.

4 And they worshipped the dragon, which gave power unto the beast; and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?

5 And there was given unto him a mouth speaking great things, and blasphemies; and power was given unto him to continue forty and two months.

6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

7 And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues and nations.

8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

9 If any man have an ear, let him hear.

10 He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

11 And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

12 And he exerciseth all the power of the first beast before him, and causeth the earth, and them which dwell therein, to worship the first beast, whose deadly wound was healed.

13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

14 And deceiveth them that dwell on the earth, by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had

the wound by a sword, and did live.

15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast, should be killed.

16 And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

18 Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is six hundred threescore and six.

CHAP. XIV.

1 *The Lamb standeth on mount Sion with his company.* 6

An angel preacheth the Gospel. 8 *The fall of Babylon.*

15 *The harvest of the world, and putting in of the sickle.*

20 *The vintage and winepress of the wrath of God.*

AND I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.

2 And I heard a voice from heaven, as the voice of many waters; and as the voice of a

great thunder; and I heard the voice of harpers harping with their harps:

3 And they sung as it were a new song before the throne, and before the four beasts and the elders; and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.

4 These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, *being* the first-fruits unto God, and to the Lamb.

5 And in their mouth was found no guile; for they are without fault before the throne of God.

6 And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters.

8 And there followed another angel, saying, Babylon is fallen; is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

9 And the third angel fol-

lowed them, saying with a loud voice, If any man worship the beast and his image, & receive his mark in his forehead or in his hand,

10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

11 And the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

12 Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

14 And I looked, and, behold, a white cloud, and upon the cloud one sat, like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap; for the time is

The earth reaped.

Revelation.

The seven plagues.

come for thee to reap ; for the harvest of the earth is ripe.

16 And he that sat on the cloud thrust in his sickle on the earth ; and the earth was reaped.

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18 And another angel came out from the altar, which had power over fire ; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth ; for her grapes are fully ripe.

19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God.

20 And the wine-press was trodden without the city ; and blood came out of the wine-press even unto the horse-bridles, by the space of a thousand and six hundred furlongs.

CHAP. XV.

1 *The seven angels with the seven last plagues. 3 The song of them that overcome the beast, &c.*

AND I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues ; for in them is filled up the wrath of God.

2 And I saw as it were a sea of glass mingled with fire ; and them that had gotten the

victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty ; just and true are thy ways, thou King of saints.

4 Who shall not fear thee, O Lord, and glorify thy name ? for thou only art holy ; for all nations shall come and worship before thee ; for thy judgments are made manifest.

5 And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened :

6 And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

7 And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

8 And the temple was filled with smoke from the glory of God, and from his power ; and no man was able to enter into the temple till the seven plagues of the seven angels were fulfilled.

CHAP. XVI.

1 *The angels pour out their vials full of wrath : 2 the*

plagues that follow thereupon. 15 Christ cometh as a thief.

AND I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

2 And the first went, and poured out his vial upon the earth ; and there fell a noisome and grieved sore upon the men which had the mark of the beast, and upon them which worshipped his image.

3 And the second angel poured out his vial upon the sea ; and it became as the blood of a dead man : and every living soul died in the sea.

4 And the third angel poured out his vial upon the rivers and fountains of waters ; and they became blood.

5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus :

6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink ; for they are worthy.

7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.

8 And the fourth angel poured out his vial upon the sun ; and power was given unto him to scorch men with fire.

9 And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues : and they repented not to give him glory.

10 And the fifth angel poured out his vial upon the seat of the beast ; and his kingdom was full of darkness ; and they gnawed their tongues for pain,

11 And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

12 And the sixth angel poured out his vial upon the great river Euphrates ; and the water thereof was dried up, that the way of the kings of the east might be prepared.

13 And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

14 For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

15 ¶ Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

16 And he gathered them together into a place called in the Hebrew tongue Armageddon.

17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

18 And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, *and so great.*

19 And the great city was divided into three parts, and the cities of the nations fell; and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

20 And every island fled away, and the mountains were not found:

21 And there fell upon men a great hail out of heaven, *every stone about the weight of a talent;* and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

CHAP. XVII.

A woman arrayed in purple and scarlet, with a golden cup in her hand, sitteth upon the beast, 5 which is great Babylon, the mother of all abominations. 7 The interpretation of the seven heads, 12 and the ten horns. 14 The victory of the Lamb. 16 The punishment of the whore.

AND there came one of the seven angels which had the seven vials, & talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:

2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

3 So he carried me away in the Spirit into the wilderness; and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

4 And the woman was arrayed in purple and scarlet colour, and decked with gold & precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

5 And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus; and when I saw her, I wondered with great admiration.

7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the

the heads and horns. Chap. xviii. *The fall of Babylon.*

beast that carrieth her, which hath the seven heads and ten horns.

8 The beast thou sawest was, and is not ; and shall ascend out of the bottomless pit, and go into perdition; and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, & is not, and yet is.

9 And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

10 And there are seven kings; five are fallen, and one is, and the other is not yet come ; and when he cometh, he must continue a short space.

11 And the beast that was and is not even he is the eighth, and is of the seven, and goeth into perdition.

12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet ; but receive power as kings one hour with the beast.

13 These have one mind, and shall give their power and strength unto the beast.

14 These shall make war with the Lamb, and the Lamb shall overcome them ; for he is Lord of lords, and King of kings ; and they that are with him are called, and chosen, and faithful.

15 And he saith unto me, The waters which thou saw-

est, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

18 And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

CHAP. XVIII.

2 *Babylon is fallen : 4 the people of God commanded to go out of her : 9 the kings of the earth, 11 with the merchants and mariners lament over her : 20 the saints rejoice, &c.*

AND after these things I saw another angel come down from heaven, having great power ; and the earth was lightened with his glory.

3 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

4 For all nations have drunk of the wine of the wrath of her fornication, and the kings

of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues:

5 For her sins have reached unto heaven, and God hath remembered her iniquities.

6 Reward her even as she rewarded you, and double unto her double, according to her works; in the cup which she hath filled, fill to her double.

7 How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her; for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her.

9 And the kings of the earth, who have committed fornication, and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,

10 Standing afar off, for the fear of her torments, saying, Alas, alas! that great city Babylon, that mighty city! for in one hour is thy judgment come.

11 And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more.

12 The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

14 And the fruits that thy soul lusted after, are departed from thee, and all things which were dainty and goodly, are departed from thee, and thou shalt find them no more at all.

15 The merchants of these things, which were made rich by her, shall stand afar off, for the fear of her torment, weeping and wailing,

16 And saying, Alas, alas! that great city, that was clothed in fine linen, and purple, & scarlet, and decked with gold, and precious stones, & pearls!

17 For in one hour so great riches is come to nought. And every ship-master, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

18 And cried, when they saw the smoke of her burning, saying, What city is like unto this great city !

19 And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas ! that great city, wherein were made rich all that had ships in the sea by reason of her costliness ! for in one hour is she made desolate.

20 Rejoice over her, thou heaven, and ye holy apostles and prophets ; for God hath avenged you on her.

21 And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

22 And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee ; and no craftsman, of whatsoever craft he be, shall be found any more in thee ; and the sound of a millstone shall be heard no more at all in thee ;

23 And the light of a candle shall shine no more at all in thee ; and the voice of the bridegroom and of the bride shall be heard no more at all in thee ; for thy merchants were the great men of the earth ; for by thy sorceries were all nations deceived.

24 And in her was found the blood of prophets, and of

saints, and of all that were slain upon the earth.

CHAP. XIX.

1 God is praised in heaven for judging the great whore, and avenging the blood of his saints. 7 The marriage of the Lamb. 10 The angel will not be worshipped. 17 The foul called to the great slaughter.

AND after these things I heard a great voice of much people in heaven, saying Alleluia ; a Salvation, and glory, and honour, and power, unto the Lord our God :

2 For true and righteous are his judgments ; for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

3 And again they said, Alleluia. And her smoke rose up forever and ever.

4 And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen ; Alleluia.

5 And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, & as the voice of mighty thunderings, saying, Alleluia ;

a Alleluia, praise ye the Lord.

The Lamb's marriage. *Revelation.* *The fowls called.*

for the Lord God Omnipotent reigneth.

7 Let us be glad and rejoice, and give honour to him; for the marriage of the Lamb is come, and his wife hath made herself ready.

8 And to her was granted, that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints.

9 And he saith unto me, Write, Blessed are they, which are called unto the marriage-supper of the Lamb. And he saith unto me, These are the true sayings of God.

10 And I fell at his feet to worship him. And he said unto me, See thou do it not; I am thy fellow-servant, and of thy brethren that have the testimony of Jesus. Worship God; for the testimony of Jesus is the spirit of prophecy.

11 And I saw heaven opened, and, behold, a white horse; and he that sat upon him was called Faithful and True; and in righteousness he doth judge and make war.

12 His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew but he himself:

13 And he was clothed with a vesture dipped in blood; and his name is called, The Word of God.

14 And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

15 And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the wine-press of the fierceness and wrath of Almighty God.

16 And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

17 And I saw an angel standing in the sun; and he cried with a loud voice, saying, to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse and against his army.

20 And the beast was taken, and with him the false prophet, that wrought miracles before him, with which he deceived them, that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

21 And the remnant were slain with the sword of him, that sat upon the horse, which

sword proceeded out of his mouth ; and all the fowls were filled with their flesh.

CHAP. XX.

1 *Satan bound for a thousand years.* 5 *The first resurrection :* 6 *they blessed that have part therein.* 7 *Satan let loose again.* 10 *The devil cast into the lake of fire and brimstone.*
11 *The general resurrection.*

AND I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled ; and after that he must be loosed a little season.

4 And I saw thrones, and they sat upon them, & judgment was given unto them ; and I saw the souls of them, that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands ; and they lived and reigned with Christ a thousand years.

5 But the rest of the dead lived not again until the thou-

sand years were finished. This is the first resurrection.

6 Blessed and holy is he that hath part in the first resurrection : on such the second death hath no power ; but they shall be priests of God and of Christ, and shall reign with him a thousand years.

7 And when the thousand years are expired Satan shall be loosed out of his prison,

8 And shall go out to deceive the nations, which are in the four quarters of the earth, Gog and Magog, to gather them together to battle ; the number of whom is as the sand of the sea.

9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city ; and fire came down from God out of heaven, and devoured them.

10 And the devil that deceived them, was cast into the lake of fire & brimstone, where the beast and the false prophet are and shall be tormented day and night forever and ever.

11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away ; and there was found no place for them.

12 And I saw the dead, small and great, stand before God ; & the books were opened ; and another book was opened, which

life ; and the dead were judged out of those things, which were written in the books, according to their works.

18 And the sea gave up the dead which were in it ; and death and hell delivered up the dead which were in them ; and they were judged every man according to their works.

14 And death and hell were cast into the lake of fire. This is the second death.

15 And whosoever was not found written in the book of life was cast into the lake of fire.

CHAP. XXI.

1 *A new heaven and a new earth. 10 The heavenly Jerusalem, with a full description thereof: 23 she needeth no sun, the glory of God is her light: 24 the kings of the earth bring their riches unto her.*

AND I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea.

2 And I John saw the holy city, new Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God.

4 And God shall wipe away

all tears from their eyes ; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.

5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write; for these words are true and faithful.

6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

7 He that overcometh shall inherit all things ; and I will be his God, and he shall be my son.

8 But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone ; which is the second death.

9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

10 And he carried me away to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

11 Having the glory of God ; and her light was like

unto a stone most precious, even like a jasper stone, clear as crystal;

12 And had a wall great and high, *and* had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel:

13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

15 And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

16 And the city lieth foursquare, and the length is as large as the breadth; and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

17 And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel.

18 And the building of the wall of it was of jasper; and the city was pure gold, like unto clear glass.

19 And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second,

sapphire; the third, a chalcedony; the fourth, an emerald;

20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolyte; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

21 And the twelve gates were twelve pearls; every several gate was of one pearl; and the street of the city was pure gold, as it were transparent glass.

22 And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it.

23 And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof.

24 And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honour into it.

25 And the gates of it shall not be shut at all by day; for there shall be no night there.

26 And they shall bring the glory and honour of the nations into it.

27 And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life.

CHAP. XXII.

1 *The river of the water of life.* 2 *The tree of life.* 5
The light of the city of God is himself. 9 *The angel will not be worshipped.* 18 *Nothing may be added to the word of God, nor diminished therefrom.*

AND he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

2 In the midst of the street of it and on either side of the river, was there the tree of life, which bear twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations.

3 And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

4 And they shall see his face; and his name shall be in their foreheads.

5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign forever and ever..

6 And he said unto me, These sayings are faithful and true; and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

7 Behold, I come quickly;

blessed is he that keepeth the sayings of the prophecy of this book.

8 And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

9 Then saith he unto me, See thou do it not; for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book; worship God.

10 And he saith unto me, Seal not the sayings of the prophecy of this book; for the time is at hand.

11 He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is hely, let him be holy still.

12 And, behold, I come quickly, and my reward is with me, to give every man according as his work shall be.

13 I am Alpha and Omega, the beginning and the end, the first and the last.

14 Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

15 For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

16 I Jesus have sent mine

angel to testify unto you these things in the churches. I am the root and the offspring of David, *and* the bright and morning star.

17 And the spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add

unto him the plagues that are written in this book :

19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.

20 He which testifieth these things saith, Surely I come quickly; Amen. Even so, come, Lord Jesus.

21 The grace of our Lord Jesus Christ be with you all. Amen.

END.

A TABLE OF

OFFICES AND CONDITIONS OF MEN.

PATRIARCHS, or *Fathers of Families*, such as *Abraham*, *Isaac*, and *Jacob*, and his sons.

Judges, Temporary Supreme Governors, immediately appointed by God over the children of *Israel*.

Kings, And they either of the whole nation, or after the falling of the ten tribes, of *Judah* or *Israel*.

Elders, *Senators*, the LXX or *Sanhedrin*.

Officers, *Provosts*, *Sheriffs*, or *Executioners*.

Judges, Inferior rulers, such as determine controversies in particular cities.

Israelites, *Hebrews*, descendants from *Jacob*.

An Hebrew of Hebrews, an Israelite by original extraction.

A Proselyte of the Covenant, who was circumcised, and submitted to the whole Law.

A Proselyte of the Gate, or Stranger who worshipped one God, but remained uncircumcised.

Officers under the Assyrian or Persian Monarchs.

Tirshatha, or Governor appointed by the kings of *Assyria* or *Persia*.

Heads of the Captivity, The chief of each tribe or family, who exercised a precarious

Government during the captivity.

Under the Grecian Monarchs.
Superior Officers.

Maccabees, the Successors of *Judas Maccabeus*, High Priest, who presided with kingly power.

Under the Roman Emperors.

Presidents, or *Governors*, sent from *Rome* with imperial power.

Tetrarchs, who had kingly power in four Provinces.

Proconsuls, or *Deputies of Provinces*.

Inferior Officers.

Publicans, or *Taxgatherers*.

Centurions, Captains of an hundred men.

Ecclesiastical Officers, or Sects of Men.

High Priests, who only might enter the Holy of Holies.

Second Priests, or *Sagan*, who supplied the High Priest's Office, in case he were disabled.

High Priests for the War, set apart for the occasion of an expedition.

Priests, *Levites* of the sons of *Aaron*, divided into twenty-

Table of Offices and Conditions of men.

four ranks, each rank serving weekly in the temple.

Levites, of the tribe of *Levi*, but not of *Aaron's family*; of these were three orders, *Gershonites*, *Kohathites*, *Merarites*, several sons of *Levi*.

Nethinims, Inferior servants to the Priests and Levites (not of their tribe) to draw water, and cleave wood, &c.

Prophets, anciently called *Seers*, who foretold future events, and denounced God's judgments.

Children of the Prophets, their disciples or scholars.

Wisemen, called so in imitation of the eastern Magi, or Gentile Philosophers.

Scribes, Writers and expounders of the law.

Disputers, that raised and determined questions out of the law.

Rabbies, or *Doctors*, Teachers of *Israel*.

Libertines, Freed men of *Rome*, who, being Jews or Proselytes, had a synagogue or oratory for themselves.

Gaulonites, or *Galileans*, who pretended it unlawful to obey an heathen magistrate.

Herodians, who shaped their religion to the times, particularly flattered *Herod*.

Epicureans, who placed all happiness in pleasure.

Stoicks, who denied the liberty of the Will, and pretend-

ed all events were determined by fatal necessity.

Simon Magus, Author of the heresy of the *Gnosticks*, who taught that men, however vicious their practice was, should be saved by their knowledge.

Nicolaitans, the disciples of *Nicolas* one of the first seven Deacons, who taught the community of wives.

Nazarites, who under a vow abstained from wine, &c.

Nazarenes, Jews professing Christianity.

Zelots, *Sicarii*, or Murderers, who, under pretence of the law, thought themselves authorized to commit any outrage.

Pharisees, Separatists, who upon the opinion of their own godliness despised all others.

Sadducees, who denied the resurrection of the dead, angels, and spirits.

Samaritans, mongrel professors, partly Heathen, and partly Jews, the offspring of the *Assyrians* sent to *Samaria*.

Apostles, Missionaries, or persons sent; they who were sent by our Saviour, from their number were called, *The Twelve*.

Bishops, Successors of the Apostles in the government of the Church.

Deacons, Officers chosen by the Apostles to take care of the poor.

A TABLE OF

SCRIPTURE MEASURES.

Measures of Length.

		<i>Feet.</i>	<i>Inc.</i>	<i>Dec.</i>
A Cubit	- - - -	1	9	888
A Span	- - - -	half cubit	0	10
A Hand-breadth	- - - -	6th	0	3
A Finger	- - - -	24th	0	0
A Fathom	- - - -	4	7	8
Ezekiel's Reed	- - - -	6	10	11
The Measuring Line	- - - -	80	145	11

	<i>Miles.</i>	<i>pac.</i>	<i>feet.</i>
Sabbath day's journey	2000	0	729
The Eastern mile	4000	1	408
Stadium or Furlong	400	0	145
Day's journey	96000	33	172

Note. 5 Feet = 1 Pace. 1056 Paces = 1 Mile.

Measures of Liquids.

		<i>Gall.</i>	<i>pt.</i>	<i>sol.</i>	<i>in.</i>
The Homer or Cor	- - - -	75	5	7,5	
The Bath	- - - -	10th Hom.	7	4	15,2
The Hin	- - - -	60th	1	2	2,5
The Log	- - - -	720th	0	0	24,3
The Firkin (Metretes)	- - - -		7	4,9	

Note. 29 solid inches = a Pint, nearly.

Measures of things dry.

		<i>Bush.</i>	<i>pks.</i>	<i>pts.</i>
The Homer	- - - -	8	0	1,6
The Lethech	- - - -	half Hom.	4	0
The Epaph	- - - -	10th	0	3
The Seah	- - - -	30th	0	1
The Omer	- - - -	100th	0	0
The Cab	- - - -	180th	0	2,9

A TABLE OF
WEIGHTS AND MONEY.

Weights.

				<i>L.</i>	<i>oz.</i>	<i>pwt.</i>	<i>gr.</i>
A Shekel	-	-	-	0	0	9	2,6
The Maneh	-	-	'60 Shek.	2	3	6	10,3
A Talent	-	-	3000	113	10	1	10,3

Money.

	<i>Sterl.</i>	<i>L.</i>	<i>s.</i>	<i>d.</i>	<i>D.</i>	<i>d.</i>	<i>c.</i>	<i>m.</i>
A Shekel	-	-	0	2	3,8	=	5	0
The Bekah		half shek.	0	1	1,7	=	2	5
The Zuza	-	4th	0	0	6,8	=	1	2
The Gerah	-	20th	0	0	1,4	=	2	5
Maneh, or Mina	50	5	13	10	=	25	2	9
A Talent	-	3000	341	10	4,3	=	4517	8
A Shekel of Gold	-	1	16	5,1	=	8	0	9
A Talent of Gold	-	5464	5	8,6	=	24285	7	1
Golden Darie or Dram	-	1	1	10,8	=	4	8	5

		<i>s.</i>	<i>d.</i>	<i>f.</i>	<i>D.</i>	<i>d.</i>	<i>c.m.</i>
Piece of Silver (<i>Drachm</i>)	-	0	7	3	=	1	4
Trib. Money (<i>Didrachm</i>)	2 Drach.	1	3	2	=	2	9
Piece of Silver (<i>Stater</i>)	-	4	2	7	=	5	7
Pound (<i>Mina</i>)	-	100	64	7	0	=	14
Penny (<i>Denarius</i>)	-	0	7	3	=	1	4
Farthing (<i>Assarium</i>)	20th Den.	0	0	1,5	=	0	0
Farthing (<i>Quadrans</i>)	40th	0	0	0,8	=	0	0
Mite	80th	0	0	0,4	=	0	0

N. B. Silver is here reckoned at 5s. ster. = \$11 11 } per oz.
 Gold - - - - 4L. ster. = 17 77 7 }

A

TABLE OF TIME.

1 Nisan, or Abib	{ March April	7 Tisri, or Ethanim	{ September October
2 Ijar, or Zif	{ April May	8 Marchesvan, or Bul	{ October November
3 Sivan	{ May June	9 Chisleu	{ November December
4 Thamuz	{ June July	10 Tebeth	{ December January
5 Ab	{ July August	11 Shebat	{ January February
6 Elul	{ August September	12 Adar	{ February March
		13 Veadar, intercalary	

Days of the week.

1st day.	Sunday
2d day	Monday
3d day	Tuesday
4th day	Wednesday
5th day	Thursday
6th day	Friday
7th, or Sabbath,	<i>Saturday</i>

Hours of the day.

The day, reckoning from sunrise, and the night, from sun-set, were each divided into twelve equal parts, called the first, second, third, fourth, &c. Hours.

Watches.

The 1st watch, from sun-set to the third hour of the night.
 The 2d, or middle watch, from the third hour to the sixth.
 The 3d watch, or cockcrowing, from the sixth to the ninth.
 The 4th, or morning watch, from the ninth hour to sun-rise.

RULES

FOR PRONOUNCING

SCRIPTURE PROPER NAMES.

1. WHEN a vowel ends an accented syllable, it has its long open sound ; as in *Je'-sus*, *Je-ho'-vah*, *Mit-y-le'-ne*, *Mel-chi'-se-dec*.
2. When a consonant ends an accented syllable, the preceding vowel is short ; as in *Sam'-u-el*, *Sim'-e-on*.
3. Every *i* forming a distinct syllable at the end of a word, has the long open sound ; as in *A'-i*, *A-ris'-a-i*.
4. Every unaccented *i*, forming or ending a syllable in the middle of a word, has the sound of *e* ; as in *Ab'-i-gail*, *Lyd'-i-a*, *E-thi-o'-pia*.
5. The diphthong *ai* has always, according to Walker, the long sound of *a*, as it has in *dai'-ly* ; but with us it has more usually the sound of *a* in *fa-ther*. It is important to remark, that when this diphthong is in the middle of a word, and followed by a vowel, the *i* is pronounced as if it were *y*, and as if this *y* articulated the following vowel ; thus, *Cai'-a-phas* and *A-chai'-a* are pronounced as if written *Cai'-ya-phas* and *A-chai'-ya*.
6. The diphthongs *æ*, *œ*, and *ei*, are pronounced like long *e* in the same situations ; thus, *Ju-dæ'-a*, *Be-rœ'-a*, and *Sa-meï'-us* are pronounced as if written *Ju-de'-a*, *Be-re'-a*, and *Sa-me'-us*.
7. When *a* and *ah* are unaccented, and at the end of words, they should be pronounced like *a* in *fa-ther* ; as, *E-li'-sha*, *E-li'-jah*.
8. When *c* has the sound of *s*, and *g* of *j*, they are, in the following tables of proper names printed in *Italics*, and should be carefully attended to ; thus, *A-cel'-dama*, *Ge-nes'-a-reth*, *Beth'-pha-ge* are pronounced as if written *A-sel'-da-ma*, *Je-nes'-a-reth*, *Beth'-pha-je*.
9. *Ch* before a vowel is always pronounced like *k* ; as in *Chal-de'-a*, *Char'-ran*, *Che'-bar*, *Che'-mosh*. From this rule however, *Cher'-ub*, *Cher'-u-bim*, and *Ra'-chel*, are excepted.
10. *C* is silent before *n* and *t*, as *Cni'-dus* is pronounced *Ni'-dus* ; and *Ctes'-i-phon* as if written *Tes'-i-phon*.

11. *P* is silent before *t*, as *Ptol'-e-my* is pronounced *Tol'-e-my*.

N. B. In the following catalogues of proper names when one word is succeeded by another in *Italics* the latter is only to spell the former as it should be pronounced; as *Na'-son* is the true pronunciation of the preceding word, *Mna'-son*, and *Ni'-dus* of *Cni'-dus*.

As a ready and correct pronunciation of scripture proper names is of great importance, and can easily be acquired, attention to the subject cannot be too strongly recommended. In order to acquire this pronunciation, let the learner audibly read fifteen or twenty words several times in succession to some one, who, by the application of the preceding rules, will be able to correct any errors in the pronunciation. Short lessons, repeated several times at the same reading, will more effectually correct bad habits, and establish good ones, than reading-long lessons but once. A few lessons read in this way, will complete the catalogues, and on a review a greater portion may be read at the same time. Attention for a few days only in this manner will be requisite to acquire a good pronunciation of all the difficult names in the New Testament.

PROPER NAMES

OF PERSONS, AND SOME OTHER WORDS, CORRECTLY
ACCENTED.

<i>Aa'-ron</i>	<i>A'-gar</i>	<i>A-pol'-yen(a)</i>
<i>Are'-on</i>	<i>Al-le-lu'-ia</i>	<i>Ap'-phi-a</i>
<i>A-bad'-don (a)</i>	<i>Al-le-lu'-ya</i>	<i>A'-quil-a</i>
<i>A-bi'-a</i>	<i>Al'-pha (b)</i>	<i>Ar-che-la'-us</i>
<i>A-bi'-a-thar</i>	<i>Al-phe'-us</i>	<i>Ar-chip'-pus</i>
<i>Ab'-i-gail</i>	<i>A'-men'</i>	<i>Ar-kiп'-pus</i>
<i>Ab'-i-gal</i>	<i>An-a-ni'-as</i>	<i>A-re-op'-a-gite</i>
<i>A'-bra-ham</i>	<i>A-nath'-e-ma(c)</i>	<i>Ar-e'-tas</i>
<i>Ach-a'-i-eus</i>	<i>An'-ti-pas</i>	<i>Ar-is-to-bu'-lus</i>
<i>Ag'-a-bus</i>	<i>A-pol'-los</i>	<i>Ar-ma-ged'-don</i>

a *Abaddon* or *Apollyon*, destroyer or destruction; the angel of the bottomless pit, Rev. ix. xi., whom writers on prophecy suppose to be the impostor Mohammed, the author of the Mohammedan religion.

b *Alpha*, the first letter of the Greek alphabet.

c *Anathema*, signifies things set apart, or devoted; it is generally used to denote some heavy denunciation or curse.

A-syn'-cri-tus	De-me'-tri-us	Eu'-ty-chus
A-zo'-tus	Di'-a-mond } (m)	Ga'-bri-el
Ba'-laam	Di'-mond }	Gai'-us }
Ba-rab'-bas	Di-o't'-re-phes	Gai'-yus }
Bar-a-chi'-as	Dor'-cas	Gal'-li-o
Bar-tim-e'-us	Dyd'-y-mus	Ga-mal'-iel }
Be-el'-ze-bub (d)	E-li'-as	Ga-male'-yel }
Ber-a-chi'-ah	E-li'-jah	Gen'-tiles
Ber-ni'-ce	E-li-se'-us	Ger-ge-scenes'
Ber'-yl } (e)	El'-y-mas	Ha'-gar
Ber'-il }	Em-man'-u-el(n)	Hag-ar-enes'
Cai'-a-phas	Em'-e-rald(o)	He'-brews
Cen-tu'-ri-on(f)	E'-ne-as	Her-mog'-e-nes }
Ce'-phas	Ep'-a-phras	Her-moj'-e-nes }
Chal'-ce-do-ny(g)	E-paph-ro-di'-tus	He-ro'-di-ans
Chlo'-e	E-pen'-e-tus	Ho-san'-na(r)
Chrys'-o-lite(h)	E-ras'-tus	Hy-men-e'-us
Chrys-op'-ra-sus(i)	E-sai'-as } (p)	Im-man'-u-el(s)
Crys'-tal(k)	E-sai'-yas }	I'-saac }
Cle'-o-pas	Eu-bu'-lus	I'-zak }
Co'-re	Eu-ni'-ce	I-sai'-as
Dam'-a-ris	Eu-o'-di-as	Is-car'-i-ot
Dam-a-scenes'(l)	Eu-rec'-ly-den(q)	Is'-rael

d *Beelzebub*, generally pronounced Bel'-ze-bub.

e *Beryl*, a bright, transparent gem of a bluish green.

f *Centurion*; the c in this word, and in every instance, when printed in *Italics*, has the sound of s, thus, *Senturion*.

g *Chalcedony*, a precious stone, variegated with divers colours in the form of clouds.

b *Chrysolite*, a precious stone of a gold colour, very transparent.

i *Chrysoprasus*, a precious stone of a green colour, mixed with a golden brightness.

k *Crystal*, a very bright, transparent stone, of a watery colour, exceedingly clear.

l *Damascenes*, the inhabitants of Damascus.

m *Diamond*, the hardest and most valuable of all precious stones; it is also called *adamant*.

n *Emmanuel*, a Hebrew word, which signifies *God with us*.

o *Emerald*, a precious stone of a yellowish colour, next in hardness to the ruby.

p *Esaias*, for the pronunciation of the syllable *sai*, see note on *Caiaphas*.

q *Eureclydon*, the northeast wind.

r *Hosanna* is a Hebrew word, which signifies, *Save, I beseech you*.

s *Immanuel*, God with us.

PROPER NAMES OF PERSONS, &c.

Is'-ra-el-ites	Ma-gi'-cian(x)	O-nyx(c)
Jam'-bres } (t)	Mal'-ehus	Par'-me-nas
Jan'-nes }	Mam'-mon(y)	Pen'-te-cost }
Jas'-per(u)	Man'-na(z)	Pen'-te-coast }
Je-ho'-vah(w)	Mar-a-nath'-a(a)	Pha'-ra-oh
Jes'-se	Mat-thi'-as	Phar'-i-sees
Jo-an'-na	Mel-ehi'-se-dec	Phe'-be
Jo'-na	Mes-si'-as	Phi-le'-mon
Jo'-nah	Mi'-cha-el	Phi-le'-tus
Jo'-ses	Mna'-son }	Phy-gel'-lus
Josh'-u-a	Nu'-son }	Phy-lac'-te-ries(e)
Jude	Mos'-es	Pi'-late
Jus'-tus	Na'-a-man	Pon'-tius }
Laz'-a-rus	Naz-a-rene'	Pon'-sheus }
Leb-be'-us	Na-than'-a-el	Pris-cil'-la
Lu'-is	Nie-o-de'-mus	Rab'-bi(f)
Lu'-cius }	Nie-o-la'-i-tans	Ra'-ea }
Lu'-shus }	Nie'-o-las	Ra'-cha }
Luke }	No'-ah	Re-bee'-ea
Lu'-eas }	No'-e	Ru'-by(h)
Lyd'-da	O-me'-ga(b)	Sa-bae-tha'-ni(i)
Lyd'-i-a	O-nes'-i-mus	Sab'-a-oth(k)
Ly-za'-ni-as	On-e-siph'-o-rus	Sad'-du-cees

t *Jambres, Janes*, supposed to be two of the principal magicians of Egypt, who withheld Moses, when performing miracles in order to induce Pharaoh to dismiss the Israelites.

x *Jasper*, a precious stone, variegated with divers colours.

w *Iebowah* signifies self-existence and independence. The incommutable name of God, which, it is said, the ancient Israelites held so sacred, that they would not pronounce it.

z *Magician*, a conjurer.

y *Manna*, worldly riches.

z *Manna*, a small, white grain, which was miraculously given by God from heaven to the Israelites in the wilderness.

a *Moran-atba*, the Lord cometh. *Anathema Moran-atba*, let him be accursed at the coming of the Lord.

b *Omega*, the last letter of the Greek alphabet.

c *Onyx*, a kind of agate of a whitish black colour; a species of the chalcedony, which see.

d *Pentecost*, the fiftieth. A celebrated feast of the Jews.

e *Phylacteries*, small boxes or rolls of parchments, on which were written certain words of the law. These the Jews wore on their foreheads, arms, &c.

f *Rabbi*, master, doctor.

g *Raca*, vain, empty.

h *Ruby*, a precious stone of a red purple colour, very hard.

i *Sabachthani*, thou hast forsaken me; or thou hast sacrificed me.

j *Sabooth*, armies, hosts.

PROPER NAMES OF PLACES, &c.

Sa-lo'-me	Syc'-a-more } (p)	Thom'-as
Sa-mar'-i-tans	Syc'-a-mine } (p)	Tim-o'-the-us
Sam'-u-el	Syn'-a-gogue } (q)	Tim'-o-thy (Eng.)
San'-he-drim(l)	Syn'-a-gog } (q)	Troph'-i-mus
Sap-phi'-ra	Syn'-ti-ehe }	Try-phe'-na
Sap'-phire(m)	Syn'-ti-ke }	Try-pho'-sa
Sar'-di-us } (n)	Tab'-i-tha	Tych'-i-cus }
Sar'-dine } (n)	Ter'-tius }	Tyk'-i-kus }
Sar-do'-nyx(o)	Ter'-sheus }	Ty-ran'-nus
Sop'-a-ter	Ter-tul'-lus	Tyre
Sos'-the-nes	Tet'-rarch } (r)	Ur'-ba-ne
Sta'-chys }	Tet'-rark }	Zac-cha-ri'-ah
Sta'-kees }	Thad-de'-us	Zac-ehe'-us
Steph'-a-nas	The-oph'-i-lus	Zeb'-e-dee
Su-san'-na	Theu'-das	Ze-lo'-tes

PROPER NAMES OF PLACES.

Ab-i-le'-ne	Ar-e-op'-a-gus	Cæs-a-re'-a
Acel'-da-ma	Ar-i-ma-thæ'-a	Cal'-va-ry
A-chai'-a	A'-si-a	Ca'-na
Ad-ra-my'ti-um	As'-sos	Ca'-na-an
A'-dri-a	As-syr'-i-a	Cap-ern'-a-um
Æ-ge'-an Sea	Ath'-ens	Cap-pa-do'-ci-a
Æ'-gypt	At-ta-li'-a	Ca'-ri-a
Æ'-non	A-zo'-tus	Ce'-dron
Ath-i-o'-pi-a	Bab'-y-lon	Cen'-chre-a
Al-ex-an-dri'-a*	Bat-a-ne'-a	Chal-dæ'-a
Am-phi'p-o-lis	Be-roë'-a	Char'-rau
An'-ti-och	Beth-ab'-a-ra	Chi'-os
An-tip'-a-tris	Beth'-a-ny	Cho-ra'-zin
An-to'-ni-a	Beth'-le-hem	Ci-hic'-i-a
Ap'-pi-i Fo'-rum	Beth'-pha-ge	Clau'-da
Ap-pol-lo'-ni-a	Beth-sa'-i-da	Cni'-dus }
A-ra'-bi-a	Bi-thyn'-i-a	Nidus }

* *Sanbedrim*, the senate, or chief council of the Jewish nation.

** *Sapphire*, a precious stone of a beautiful pure blue, second only to the diamond in lustre, hardness and value.

† *Sardius* or *Sardine*, a gem of a reddish colour, approaching a white.

‡ *Sardonyx*, a precious stone, resembling both the Sardius and Onyx.

§ *Sycamore* or *Sycamine*, the Egyptian fig-tree. It partakes the nature of both the fig-tree and the mulberry-tree.

¶ *Synagogue*, a house of public worship among the Jews.

|| *Tetrarch*, a governor of a fourth part.

* This word is now generally, if not uniformly pronounced *Al-ex-an'-dri-a*.

PROPER NAMES OF PLACES, &c.

Co-lo'see	Jop'-pa	Phi-lip'-pi
Cos	Jor'-dan	Phryg'-i-a
Cor'-inth	Ju-dæ'-a	Pis-id'-i-a
Crete	Ke'-dron	Pon'-tus
Cy'-prus	La-o-di-ce'-a	Ptol-e-ma'-is
Cy-re'-ne	La-se'-a	Tol-e-ma'-is
Dal-ma-nu'-tha	Les'-bos	Præ-to'-ri-um
Dal-ma'-ti-a	Lib'-y-a	Ru-te'-o-li
Da-mas'eus	Ly-ca-o'-ni-a	Ra'-mah
De-cap'-o-lis	Lyc'-i-a	Red Sea
Dead Sea	Lyd'-da	Rhe'-gi-um
Der'-be	Lyd'-i-a	Rhodes
E'-gypt, or Ægypt	Lys'-tra	Rome
E'-lam	Mac-e-do'-ni-a	Sal'-a-mis
Em'-ma-us	Ma-chee'-rus	Sal-mo'-ne
E'-non, or Ænon	Ma'-di-an	Sa'-lem
Eph'-e-sus	Mag'-da-la	Sa'-lim
E'-phra-im	Me'-di-a	Sa-ma'-ri-a
E-pi'-rus	Med'-i-ter-ra'-ne-an	Sa'-mos
Eth-i-o'-pi-a, or Æ-thiopia	Mel'-i-ta	Sam-o-thra'ce
Gab'-ba-tha	Mes'-o-po-ta'-mi-a	Sar'-dis
Gad'-a-ra	Mi-le'-tus	Sa-rep'-ta
Ga-la'-ti-a	Mit-y-le'-ne	Sa'-ron
Gal'-i-lee	My'-ra	Scy-thop'-o-lis
Gau-lo-ni'-tis	Mys'-i-a	Se-leu'-ci-a
Ga'-za	Na'-in	Si'-don
Ge-hen'-na	Neph'-tha-li	Sil'-o-am
Gen-nes'-sa-ret	Ne-ap-o-lis	Si'-nai
Ger'-ge-sa	Ni-eop'-o-lis	Si'-on
Ger'-i-zim	Nin'-e-veh	Smyr'-na
Geth-sem'-a-ne	Naz'-a-reth	Sod'-om
Gol'-go-tha	Pal'-æs-tine	Sy-ra-eu'se
Go-mor'-rah	Pam-phil'-i-a	Sy'-ehar
Greece	Pa'-phos	Syr'-i-a
Hi-e-rap'-o-lis	Paph-la-go'-ni-a	Sy-ro-phœ-nic'-i-a
I-co'-ni-um	Par'-thi-a	Syr'-tis
I-du-mæ'-a	Pat'-a-ra	Tar'sus
Il-lyr'-i-cum	Pat'-mos	Thes-sa-lo-ni'-ea
I-o'-ni-an Sea	Pe-ræ'-a	Thy-a-ti'-ra
Is'-ra-el	Per'-ga	Ti-be'-ri-as
It'-a-ly	Per'-ga-mus	Tra-cho-ni'-tis
I-tu-ræ'-a	Per'-si-a	Tro'-as
Jer'-i-cho	Phœ-ni'-ce	Tro-gyl'-li-um
Je-ru'-sa-lem	Phœ'-nix	Tyre
	Phil-a-del'-phi-a	Zab'-u-lon

GEOGRAPHICAL NOTICE.

AS sacred geography is almost necessary to a distinct and and correct understanding of the Scriptures, it is presumed, that a short geographical outline of the countries, in which our Saviour and his apostles travelled and laboured, together with the following maps, will not be considered useless. This subject is of so great importance, that it claims the serious and diligent attention of every parent and teacher.

Let those, who have the care of youth, spend but a short time daily in requiring their pupils to examine the maps, and to look out the towns in each country, the mountains, rivers, seas, and islands, and in a few days a familiar and ready acquaintance with them will be acquired. This will render Scripture narratives so much more interesting and intelligible, that attention to the subject cannot be too strongly recommended.

THE WORLD.

THE word *world*, as used in the New Testament, means, sometimes the *whole inhabited world*, sometimes the *Roman empire*, and sometimes only a *particular region*; as, *the Land of Judæa*. The words *earth* and *land* were frequently used in the same manner.

At the time our Saviour visited the world, the Romans had subjected to their power the central and southern parts of Europe, the central and western parts of Asia, and the northern parts of Africa; and in these portions of the world were comprehended most of the countries which are mentioned in the New Testament.

Principal countries, islands, seas, &c. mentioned in the New Testament.

EUROPE.

COUNTRIES.

Spain

Italy

Illyricum}

Dalmatia}

Macedonia

Greece or }

Achaia }

Epirus

PRINCIPAL TOWNS.

Rome, Appii Forum, Puteoli, Rhegium.

{ *Philippi, Amphipolis, Appollonia, Thessalonica,*
Neapolis, Berea.

Athens, Corinth,

Cenchrea.

Nicopolis.

Seas. Adria, the Mediterranean or Cretan, and the Ægean.

Islands. Crete; towns, *Phœnix, Lasea, Fair Havens*; pre-montary, *Salmone.* Sicily, *Syracuse.* Melita. Clauda, *Samothrace.*

ASIA.

COUNTRIES.

Asia Minor included.

Mysia,

Lydia,

Caria,

Lycia,

Pamphilia,

Pisidia,

Phrygia,

Lycaonia,

Cilicia,

Cappadocia,

Pontus,

Galatia,

Bithynia,

Paphlagonia,

in which no towns are mentioned.

Syria and }

Abilene, }

Phœnicie,

Palæstine,

PRINCIPAL TOWNS.

Troas, Assos, Adrimittium, Pergamus.

{ *Thyatira, Smyrna, Sardis, Philadelphia, Ephesus.*

Miletus, Cnidus.

Myra, Patara.

Perga, Attalia.

Antioch.

Hierapolis, Colossæ, Laodicea.

Iconium, Lystra, Derbe.

Tarsus.

Selucia,

Damascus, Abila.

Tyre, Sidon, Sarepta.

Palæstine, together with Trachonitis and Ituræa, was successively called the *Land of Canaan, the Land of Israel, Judæa, the Land of Promise, the Holy Land, &c.* This is the country,

which the twelve tribes of the children of Israel inhabited after their return from Egyptian bondage.

Principal divisions of Palæstine.

COUNTRIES.	PRINCIPAL TOWNS.
Galilee,	{ <i>Capernaum, Bethsaida, Nazareth, Nain, Tiberias, Cæsarea, Philippi, Ptolemais, Cana, &c.</i>
Samaria,	<i>Samaria, Cæsarea, Sychar or Sychem, Antipatris.</i>
Judæa,	{ <i>JERUSALEM, Bethlehem, Gaza, Azotus, Joppa, Lydda, Arimathea, Ramah, Emmaus, Jericho, &c.</i>
Peræa, or the country beyond Jordan.	{ <i>Decapolis, Paneas, Bethsaida or Chorazin, Dalmatutha, Bethany or Bethabara, &c.</i>

COUNTRIES BEYOND THE EUPHRATES.

Mesopotamia,	<i>Charran.</i>
Chaldæa or Babylonia,	<i>Babylon.</i>
Assyria,	<i>Nineveh.</i>
Arabia,	<i>Saba or Sheb, Madian.</i>

And Media, Parthia, Elam or Persia, in which no towns are mentioned.

Mountains. Tabor, Gerizim, Sinai, Olives, Sion, Calvary.

Rivers. Euphrates, Tigris, Jordan, Kedron.

Seas, or Lakes. The Dead sea, the sea of Galilee or of Tiberias or the lake of Gennesareth.

Islands. Cyprus, towns Salamis and Paphos; Rhodes, Cos, Patmos, Samos, Chios, Lesbos, town Mitylene.

AFRICA.

COUNTRIES.	PRINCIPAL TOWNS.
Ægypt,	<i>Alexandria.</i>
Lybia,	<i>Cyrene.</i>
Æthiopia.	

THIS outline is designed only as a guide to the maps which are to accompany this volume; for this purpose it is hoped it will be found useful.

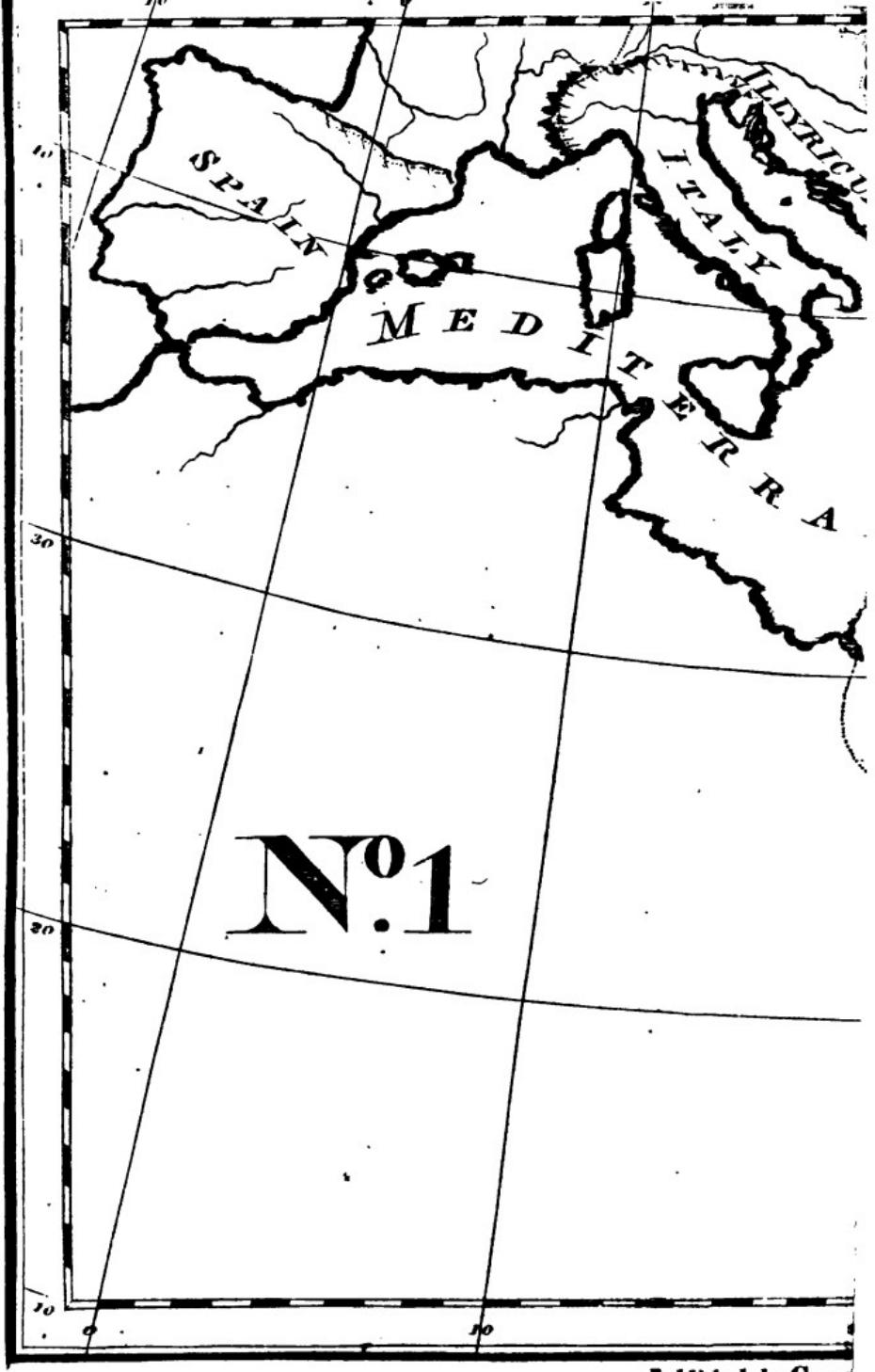
The limits to which we are confined, do not allow a description of the countries above mentioned; nor is this by any

means of equal importance with a knowledge of the situation of places. The importance however of Palæstine, or Judæa, demands a few observations. This country was the principal scene of the various revelations of God, and of the wonderful work of the redemption of man. It was situated along the eastern shore of the Mediterranean sea ; extending about 180 miles north and south between 31 degrees, and 33 degrees and 40 minutes north latitude ; and was about 80 miles in breadth.

This was a country of mountains and vallies, and of hills and plains. The climate was generally hot, although agreeably moderated by refreshing breezes from the mountains. The soil was fertile, producing plentifully grass for cattle, and herb for the service of man, and wine and oil that maketh glad the heart, and bread that giveth strength. It was a land flowing with milk and honey.

The ancient inhabitants were numerous and extremely addicted to idolatry, superstition and gross wickedness, for which they were driven out and destroyed by the Jews, who in their turn became as degenerate and sinful, notwithstanding the miraculous dispensations of God to reclaim and instruct them. In consequence of which they likewise, although the once favoured people of God, were driven from this land of promise, and are at this day dispersed among all the nations of the earth. They however, still look with longing eyes to their native land, and sigh for a return ; and we have the assurance of Scripture, that the day is approaching when this wonderful people shall again revisit their ancient inheritance, and shall then worship and serve the God of their fathers.

FINIS.



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